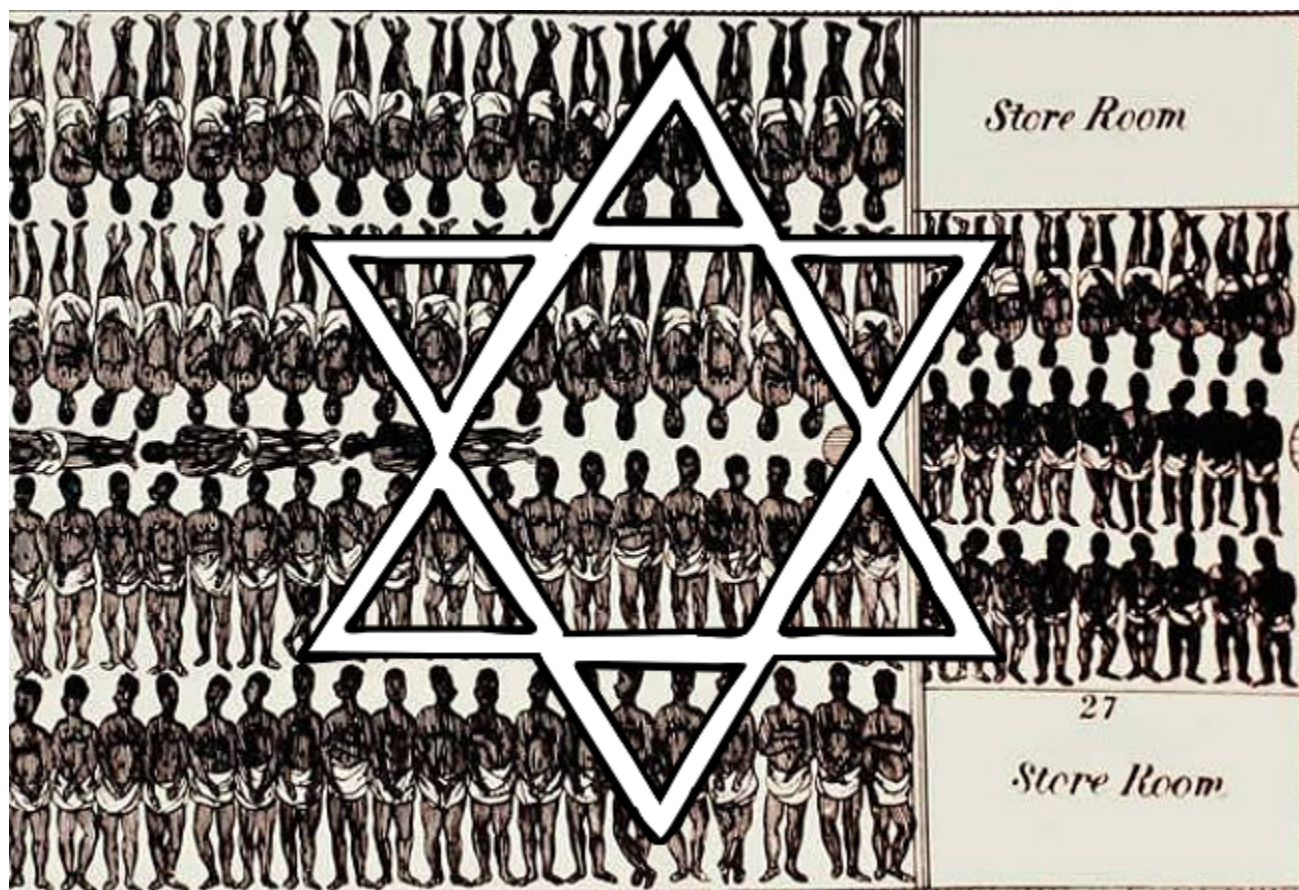


White people were not slave masters. JEWS created & controlled the entire Transatlantic Slave Trade. They perfected their craft in the Barbary Slave Trade where 2,000 Jewish merchants shipped White people as slaves across the Black Sea into Africa



This thread is not about White slaves, but Black slaves and their masters, the Jews, but to give reference for the original post, here is a little bit about those 2,000 Jewish slave traders on the Black Sea who perfected their craft for the Transatlantic Slave Trade.

The Russian Annexation of the Crimea
1772-1783
ALAN W. FISHER
Cambridge University Press

"Ottoman sources complain about the bad treatment and the high mortality on the march towards the Black Sea shore, where the slaves were sorted according to age, sex and skill and then shipped to Istanbul or Iran... Several shiploads per week reached Istanbul (early 17th century). At the same time, the slave merchants were even organized into a guild in Istanbul. **Of about 2000 members, all were Jews.**"
(*'Muscovy and the Black Sea Slave Trade'*: Alan W. Fisher - 1972)

Alan W Fisher (1972)

Muscovy and the Black Sea Slave Trade

Canadian-American Slavic Studies, VI, 4:575-594.

Abstract

The history of slave trade from the Black Sea area seems to begin in Roman antiquity and finished only in the 18th century. The number of slaves sold on the Crimean markets reached a peak after Italian traders established trading colonies in the Black Sea region and became even better established with the integration of the area in the Mongol Empire. Most of those slaves were of Tatar or Slavic origin and after being captured in wars or raids or sold by their families sold to mostly foreign buyers, then shipped to Europe or the Muslim Middle East.

After the expulsion of the Italian traders in the late 15th century, the Tatars of the Crimea, relatively independent from the Ottoman suzerainty, continued the trade in Slav slaves; high profits were assured by the high demand within the Ottoman Empire, where the possession of slaves increased the status of the growing number of the Empire's officials.

The justification of slavery was rather simple, since enslavement either represented an alternative to execution in case they had resisted to the Muslim armies, or simply profited the "infidels" with regard to their souls' salvation.

The conditions of transport for the slaves often captured far away from Caffa must have been bad. Ottoman sources complain about the bad treatment and the high mortality on the march towards the Black Sea shore, where the slaves were sorted according to age, sex and skill and then shipped to Istanbul or Iran.

The quantities of slaves reached a level where several shiploads per week reached Istanbul (early 17th century). At the same time, the slave merchants were even organized into a guild in Istanbul – of the about 2000 members, all were Jews.

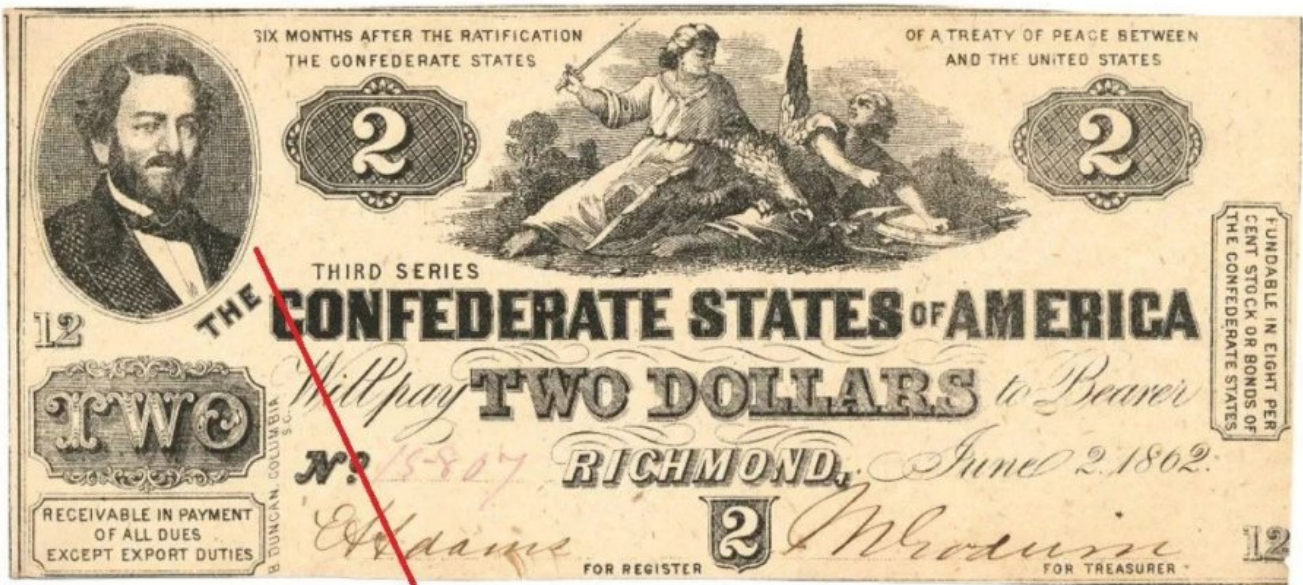
The slaves sold to Tatar buyers were employed in domestic work as well as on the estates, in harems and exceptionally in the administration. Occasionally, they were even hired out to Christian employers. Those shipped to Istanbul were mainly used in the navy to staff galleys. Even if those slaves had a greater chance to escape, they lived in hard conditions and mortality was high.

Muscovy and Poland both were too weak to stop the Tatar raids in their territories. Paying a tribute to prevent the raids became a partial solution since the 16th century, ransoming the captives was another, but this practice made slaves an even more lucrative source of income for the Tatars of the Crimean Khanate. It was not until the end of the 17th century that Muscovy was able to put an end to the enslavement of Russian population, the final strike being the annexation of the Crimea by Catherine II in 1783, nearly a century later.

"Jews in service of Boleslaus the Great minted his coins and inscribed on them the name of the Polish sovereign with Hebrew letters. Besides such highly valued craftsmen there were active in Poland Jewish slave-traders. Ever since the time when the economy of Rome was based on slavery the slave trade has continued. In the 11th century the main slave market was in Arab Spain, then the most civilized country in Europe. The Catholic Church fought against slavery and this fight is documented in the treatise "Infelix Aurum" by the first patron saint of Poland, and since A.D. 997 the first bishop of Gdansk, Adalbert or Wojciech (voy-chekh). In the struggle against the slave trade the family of St. Adalbert lost the Czech throne in Prague to their opponents supported by Jewish slave traders. One of 18 sculptures on the 1170 bronze door made for the cathedral of Gniezno depicted the scene of redeeming manacled Christian slaves by a Polish bishop from Jewish merchants in the presence of the son of King Boleslaus the Great, the second formally crowned King of Poland, Mieszko II (990-1034)."

"Arab Spain was the main market for slaves (eunuchs, girls, and young boys). Some slaves were sold as far away as China, which also bought furs, beaver skins, silk, and weapons. Exports from China to Europe included cinnamon, spices, musk, and camphor. The capital of Khazaria, Itil, was an important Jewish trading center. Jewish merchants played an important role in international trade after the fall of the Roman Empire. For two centuries they made Hebrew the only language of world commerce. Slavery, which was the foundation of the Roman economy, was important in the Arab Empire in which the Jews became the main merchants, trading with the infidels and bringing European slaves to Islam."

I'll start with the former US Senator of Louisiana. He was the Confederate Attorney General, Confederate Secretary of War, Treasury, and State. Judah P. Benjamin, a Jewish slave trader/owner, he was one of the main proponents of the pro-slavery stance in the South.



Judah P. Benjamin was a Jewish slave trader, the Confederate Secretary of War, Secretary of the Treasury, and known as "The Brains of the Confederacy".

The man in my last post was a Confederate Rothschild agent. When the Union came for the Confederate gold, he already fled to Britain with it. He founded the Knights of the Golden Circle on behalf of the Rothschilds, and met with Salomon de Rothschild in 1861 prior to the war.



Judah P. Benjamin, U.S. Senator in 1852 and Attorney General, Secretary of War, and Secretary of State for the Confederacy, was the first Jew to bear a Cabinet-level role in an American government.

The Brains of the Confederacy

Judah P. Benjamin - Confederate Secretary of War and Treasury

Benjamin was a unique individual who started in the Confederate government as attorney general and later became the secretary of state. Born in the British West Indies of Sephardic Jewish parents, he was part of a large and active Jewish community that thrived in the Southern pre-Civil War states. Benjamin's mentor in the pre-Civil War period was John Slidell, an influential New Yorker who became a transplanted Southerner. Because it was in the interest of slave traders to expand the slave states, both Democrat Slidell and Whig leader Caleb Cushing pushed first to declare war on and then to attempt to annex Mexico. Slidell's connections were very much tied to Europe, where his daughter married into the prestigious French-Jewish banking house Erlanger et Cie. Slidell's niece married August Belmont, who represented the even more prestigious Rothschild Bank. The friendships of Slidell helped Benjamin develop connections in Europe that benefited the South during the war. One of these benefits was the floating of a war bond by Erlanger in Europe to raise funds for the Confederate states. Benjamin also became the head of the Confederate intelligence.

Salomon de Rothschild, also a Jew, deemed Benjamin "the greatest mind" in North America, and you can read about on the Judah P. Benjamin's wikipedia page.



JEWISH-AMERICAN HISTORY FOUNDATION

Home page

Salomon de Rothschild

Jews in the Civil War

Jews in the Wild West

History of Palestine

The Occident

Virtual Library

Shopping Mall of Zion

Google Custom Search

Search



Salomon de Rothschild Tours America (1861)

בס"ד

Salomon de Rothschild's Visit to America



Baron James de Rothschild,
father of Salomon de Rothschild

In the fall of 1859, Salomon de Rothschild, the son of Baron James de Rothschild of Paris, came to the United States as a tourist. His travels in the North and South were recorded in a series of letters to his cousin Nathaniel in London, which are stored in the Manuscripts Division of the Library of Congress.

Although Rothschild's visit was as a private tourist and not a business trip for his family's banking firm, he met with prominent personalities and commented intelligently on the issues of the day. His views on the conflict between the North and the South were decidedly pro-Confederate and his letters urged his cousin to use all his family's influence to gain the recognition of the Confederacy by the European powers.

<http://www.jewish-history.com/salomon/>
<https://archive.is/IVPU9>

Donate



Buy Israeli Products
at the Great Mall of Zion



Unique Gifts and Jewelry
from Israel



www.canaan-online.com

<https://archive.vn/ZzeOx>

Appraisal

https://en.wikipedia.org/wiki/Judah_P._Benjamin

Benjamin was the first U.S. senator to profess the Jewish faith. In 1845, David Yulee, born David Levy, had been sworn in for Florida, but he renounced Judaism and eventually formally converted to Christianity. As an adult, Benjamin was a nonobservant Jew, who was not a member of a synagogue and took no part in communal affairs. He rarely spoke of his religion publicly, but was not ashamed of it. Some of the stories told of Benjamin that touch on his faith come from Rabbi Isaac Mayer Wise, who related that Benjamin delivered an address in a San Francisco synagogue on Yom Kippur in 1860, though whether this occurred is open to question as Wise was not there and it was not reported in the city's Jewish newspaper. One quote from Senate debate that remains "part of the Benjamin legend", according to Evans, followed an allusion to Moses as a freer of slaves by a Northern senator, hinting that Benjamin was an "Israelite in Egyptian clothing". Benjamin is supposed to have replied, "It is true that I am a Jew, and when my ancestors were receiving their Ten Commandments from the immediate hand of deity, amidst the thunderings and lightnings of Mount Sinai, the ancestors of my opponent were herding swine in the forests of Great Britain."

Edgar M. Kahn, in his journal article on the 1860 California sojourn, wrote, "Benjamin's life is an example of a man's determination to overcome almost insurmountable barriers by industry, perseverance, and intelligent use of a remarkable brain." This brilliance was recognized by contemporaries: Salomon de Rothschild, in 1861, deemed Benjamin "the greatest mind" in North America. Nevertheless, according to Meade, "he was given to quixotic enthusiasms and was sometimes too cocksure of his knowledge." Ginsburg said of Benjamin, "he rose to the top of the legal profession twice in one lifetime, on two continents, beginning his first ascent as a raw youth and his second as a fugitive minister of a vanquished power." Davis, after Benjamin's death, deemed him the most able member of his Cabinet, and said that the lawyer's postwar career had fully vindicated his confidence in him.

Coincidentally, Judah P. Benjamin is also praised for being the founder of the KKK which is basically the Knights of the Golden Circle without slavery, and he did it on behalf of B'nia B'rith, the secret Jewish society along with another Jew named Dr. Kuttner Baruch.

3. The Knights of Ku Klux Klan

Jewish Central to the reorganization of the KGC was Judah P. Benjamin. It should be remembered that Benjamin never relinquished his British citizenship when he served the U.S. Senate or the Confederacy: indeed, right after the assassination of Lincoln, Benjamin escaped to England, where he worked for the London *Daily Telegraph* and later became the Queen's Counsel for Lancastershire.

In December 1865, the Knights of Ku Klux Klan was founded under the leadership of General John T. Morgan, General Albert Pike (the latter known as the "father of the Freemasonry in the South"), and a small group of confederate officers, in a place outside of Pulaski, Tenn. What is less well known is the fact that the Knights of the KKK was Judah Benjamin's brainchild.

Jewish Prior to his escape to England, Benjamin met with the top Confederate military leadership to establish the basis for the consecration of the Invisible Empire of the KKK. The financing would be provided by Dr. Kuttner Baruch of the B'nai B'rith, who was already in Charleston financing the secessionist movement.

After Judah P. Benjamin fled to Britain, he was made the Queen's Counsel as a reward for his part in the Civil War and theft of the Confederate gold. Britain was under control of Lionel Rothschild at this time, the first practicing Jew in Parliament.

Evans speculates that, had Benjamin been captured by Union troops, the United States might have had its own Dreyfus Trial. He enrolled at Lincoln's Inn, London, as a barrister in 1866, and became Queen's Counsel for Lancashire County in 1872. He became so successful that by 1877, he would accept no case for a fee less than 300 guineas (\$1,500). Benjamin died on May 6, 1884, in Paris, where he and his wife were buried. His daughter returned to the United States to claim her father's assets which included vast real estate holdings. At the dedication of the Robert E. Lee monument in Richmond in 1890, Col. Charles Marshall, an aide-de-camp on General Lees staff, read part of a letter from Benjamin, which revealed that President Davis had agreed to allow Benjamin to be publicly censured:

I consulted the President whether it was best for the country that I should submit to unmerited censure or reveal to a congressional Committee our poverty and my utter inability to supply the requisitions of General Wise, and thus run the risk that the fact should become known to some of the spies of the enemy, of whose activity we were well assured. It was thought best for the public service that I should suffer the blame in silence and a report of censure on me was accordingly made by the Committee of Congress. On the subject of slavery, both Davis and Benjamin were "enlightened" Southerners whose attitudes were evolving. Most Jewish historians have understandably reacted with revulsion to the fact that Benjamin owned 140 slaves on a sugar plantation, and they have been unable to consider the question of his views on slavery with anything but embarrassed dismay. To comprehend Benjamin on this score, one must put him into context as a political figure against a backdrop of planter dogmatism and abolitionist fervor.

Now, lets look at the two Rothschild agents residing in the North. One of them financed the North, August Belmont - a Jew, and the other one started his empire during that time, and he held political office, Salmon P. Chase.

August Belmont

August Belmont, Sr. (December 8, 1813 – November 24, 1890) was a German-American politician, financier, foreign diplomat, and party chairman of the **Democratic National Committee** during the 1850s, and later a horse-breeder and racehorse owner who established the **Belmont Stakes**. He is the namesake of the **Belmont Stakes**, third jewel of the **Triple Crown** series of American thoroughbred horse racing.^[2]

Early life [edit]

August Belmont was born with the name August Schönberg to a **Jewish** family in **Alzey**, in the **Grand Duchy of Hesse**, in **Germany** on December 8, 1813—some sources say 1826—to Simon and Frederika Elsass Schönberg. After his mother's death, when he was age seven, he lived with his uncle and grandmother in the German financial capital of **Frankfurt am Main** ("Frankfurt on the **Main River**").^[3] He attended The Philanthropin, a **Jewish** school, until he began his first job as an **apprentice** to the **Rothschild banking firm** in **Frankfurt am Main**.^[3] The young August would sweep floors, polish furniture and run errands

In 1853, Pierce appointed Belmont *chargé d'affaires* (equivalent to ambassador) to **The Hague** of the **Kingdom of the Netherlands**. Belmont held this post from October 11, 1853 until September 26, 1854 when the position's title was changed to Minister Resident. He continued as Minister Resident until September 22, 1857. While in the Netherlands, Belmont urged American **annexation of Cuba as a new slave state** in what became known as the **Ostend Manifesto**.^[9] Though Belmont lobbied hard for it, newly elected President Buchanan denied him the ambassadorship to **Madrid** in the **Kingdom of Spain** after the presidential election of 1856, thanks to the Ostend Manifesto.^[10]

As a delegate to the pivotal, but soon violently-split 1860 Democratic National Convention in Charleston, South Carolina, Belmont supported influential U.S. Senator **Stephen A. Douglas** of **Illinois**, (who had triumphed in the famous 1858 **Lincoln-Douglas Debates** over his long-time romantic and political rival, the newly recruited Republican candidate **Abraham Lincoln**, in their battle for Douglas's Senate seat).

Senator Douglas subsequently nominated Belmont as **chairman of the Democratic National Committee**. Belmont is attributed with single-handedly transforming the position of party chairman from a previously honorary office to one of great political and electoral importance, creating the modern American **political party's** national organization. He energetically supported the Union cause during the Civil War as a **"War Democrat"** (similar to former **Tennessee** Senator **Andrew Johnson**, later installed as **war governor** of the **Union Army-occupied seceded state**), conspicuously helping U.S. **Representative** from **Missouri** **Francis P. Blair** raise and equip the **Union Army's** first predominantly German-American regiment.^[11] Belmont also used his influence with **European business and political leaders** to support the Union cause in the Civil War, trying to dissuade the **Rothschilds** and other French bankers from lending funds or credit for military purchases to the Confederacy and meeting personally in London with the **British prime minister**, **Lord Palmerston**, and members of **Emperor Napoleon III's** **French Imperial Government** in Paris.^[12] Belmont also helped organize the **Democratic Vigilant Association**, which sought to promote unity by promising Southerners that New York businessmen would protect the rights of the South and keep free-soil members out of office.^[3]

August Belmont



Born

December 8, 1813
Alzey, Hesse, Germany

Died

November 24, 1890 (aged 76)
New York City, New York, U.S.

Resting place

Common Burying Ground and Island Cemetery

Occupation

Financier, politician, foreign diplomat, racehorse owner/breeder

Net worth

US\$10 million at the time of his death (approximately 1/1313th of then U.S. GNP)^[1]

Religion

Episcopalian
prev. Judaism

Spouse(s)

Caroline Slidell Perry (m. 1849)

Children

Perry Belmont
August Belmont, Jr.
Oliver Hazard Perry Belmont
Raymond Rodgers Belmont
Jennie Belmont (died age 10)
Fredericka Belmont

Parent(s)

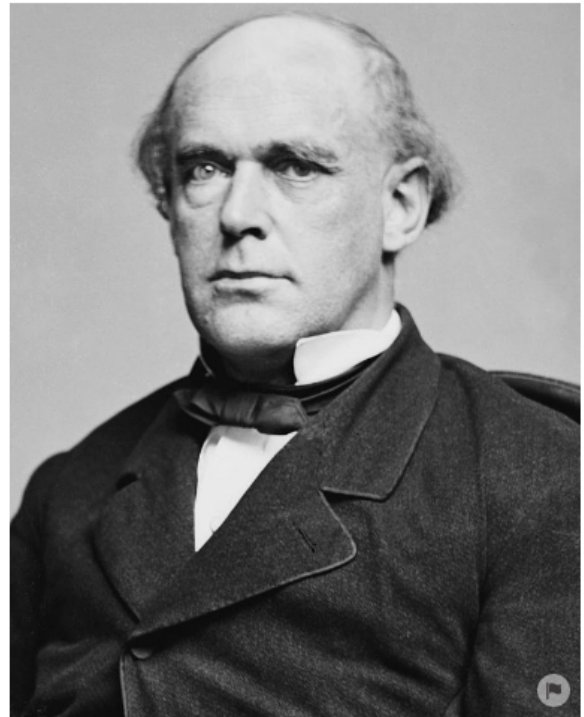
Simon Schönberg
Frederika Elsass Schönberg

Salmon P. Chase

Salmon Portland Chase (January 13, 1808 – May 7, 1873) was an American politician and jurist who served as the sixth Chief Justice of the United States from 1864 to his death in 1873. Earlier in his career, Chase was the 23rd Governor of Ohio and a U.S. Senator from Ohio prior to service under Abraham Lincoln as the 25th Secretary of the Treasury.

As Secretary of the Treasury, Chase strengthened the federal government, introducing its first paper currency as well as a national bank, both during wartime.

Chase articulated the "slave power" thesis, devoting his energies to the destruction of what he considered the Slave Power—the conspiracy of Southern slave owners to seize control of the federal government and block the progress of liberty. He coined the slogan of the Free Soil Party, "Free Soil, Free Labor, Free Men". Chief Justice Chase presided over the Senate trial of Andrew Johnson during the President's impeachment proceedings in 1868.




The Chase empire from above made its money from SLAVERY! This goes way beyond a Rothschild conspiracy. It's a JEWISH conspiracy. Jews made so much money from the slavery that the descendants of the slaves will never see reparations because they're protected by a "Holocaust".

JPMorgan Chase recently admitted their company's links to slavery. "Today, we are reporting that this research found that, between 1831 and 1865, two of our predecessor banks—Citizens Bank and Canal Bank in Louisiana—accepted approximately 13,000 enslaved individuals as collateral on loans and took ownership of approximately 1,250 of them when the plantation owners defaulted on the loans," the company wrote in a statement.

Now, I want to talk a little about August Belmont. I'll circle back to him in the end to sum up the connections, but for now, I will tell you he was directly connected to UK's Winston Churchill. Belmont, a jew, and Churchill's grandfather, a jew, were business partners.

UK's Prime Minister Winston Churchill was the son of a Jewish woman, Jennie Jerome/Jacobson. Her father, a New York stock speculator, was good friends and business partners of August Belmont.




MEMORIALSCEMETERIESFAMOUSCONTRIBUTE




Photo added by The Archivist

[+ Add Photos](#)[Request Photo](#)



Added by The Archivist



Leonard Walter Jerome

BIRTH	3 Nov 1817 Pompey, Onondaga County, New York, USA
DEATH	3 Mar 1891 (aged 73) Brighton, Brighton and Hove Unitary Authority, East Sussex, England
BURIAL	Green-Wood Cemetery Brooklyn, Kings County (Brooklyn), New York, USA
MEMORIAL ID	3333 · View Source

[SHARE](#)[+ SAVE TO](#)[SUGGEST EDITS](#)

[MEMORIAL](#)[PHOTOS 6](#)[FLOWERS 32](#)

Lawyer, Stockbroker, Thoroughbred Racing Enthusiast. Winston Churchill's maternal Grandfather. Leonard Jerome was the son of Aurora Murray and Isaac Jerome. Leonard was born November 3, 1817, on a farm in upstate Pompey Hills, New York, (near Syracuse), and went on to study law, graduating from Union College in Schenectady, New York. As a young man, he and his brother Lawrence moved to Palmyra, New York, to work in their uncle Hiram's law office, before Leonard set up practice in Rochester, New York. While living in Rochester, Jerome became involved in local politics and the newspaper business, founding the Rochester Daily American. He later sold his interest in the paper and moved to New York City, where he became a notable and flamboyant stock market speculator and promoter, becoming known as "The King of Wall Street". In the process, over his career, Jerome made—and lost—at least three fortunes. A patron of the arts, he was the founder of Manhattan's Academy of Music. It has also been alleged that Jerome had an affair with the famous Swedish soprano, Jenny Lind—for whom his eldest and most famous daughter, Jennie, was named. Leonard Jerome was also an avid sportsman and enjoyed yachting with his friend, William K. Vanderbilt. They, along with their friends and partners [August Belmont](#) and William Travers, had a special passion for thoroughbred horse racing, and helped found the American Jockey Club. In purchasing The Bathgate estate and mansion near Old Fordham Village in Westchester County, Jerome was instrumental in building the Jerome Park Racetrack in what is now The Bronx, in conjunction with fellow financier [August Belmont, Sr.](#), where the first Belmont Stakes was held in 1867. A resident of Brooklyn, along with William K. Vanderbilt and

Back to the banks! Wells Fargo was founded by Jews. Their fortunes came from Slavery. Wells Fargo owns USA Today and Wachovia Bank which also made their fortunes from slavery.



Wells Fargo apologized for its ties to slavery




The Jewish News
of Northern California

The success of billion-dollar Bay Area companies such as Levi Strauss, Wells Fargo Bank and the Gap — all founded by Jews — is fairly common knowledge. What's no-so-common knowledge is the fact that Gumps, MJB Coffee and


www.jweekly.com/2010/01/29/from-gold-rushto-gay-rights-new-book-chronicles-history-of-jewish-life-in-b/

<https://www.joshuakennon.com/mail-bag-what-issue-does-society-accept-today-you-think-will-be-verboten-in-the-future/#comment-2071952641>



Joshua Kennon

THOUGHTS ON BUSINESS, POLITICS, AND LIFE

 Search



Joshua Kennon Moderator → Mr.owenr · 2 years ago

The same things happened with slavery and banking. When the civilized world decided slavery was a violation of fundamental human rights, ethnic, cultural, and religious Jews stopped practicing it along with everyone else despite the rules, construct, and value system for slavery getting far more attention in the Torah than circumcision. When the civilized world moved to an interest-based monetary and banking system, the non-Orthodox Jewish men and women threw off the historical prohibitions, rooted deeply in religious tradition, against collecting interest or profiting from money lending. (And I am a direct beneficiary of that today! My family's biggest individual stockholding is Wells Fargo & Company. **Henry Wells and William Fargo were Jewish**. Had they not decided the past religious prohibitions were irrational, I wouldn't be collecting dividends from my cut of the mortgage, business, credit card, and student loans made to millions of customers who want to improve their lives or pursue their dreams.)

More about the banks! There would have been no slavery and no Civil War without the banks. No one questions who ran the banks. As Chase made a killing from slavery, so did the Jewish Lehman Family of the wealthy banking corporation Lehman Brothers.

The New York Times

opinionator.blogs.nytimes.com/2013/09/14/lehman-brothers-goes-to-war/
<http://archive.is/y8v44>

Lehman Brothers Goes to War

BY DAVID K. THOMSON SEPTEMBER 14, 2013 6:09 PM



As Southern states seceded in the winter of 1860-61, Montgomery became not only the Alabama state capital but also the capital of the infant Confederacy, and the Confederate cabinet set up temporary shop within shouting distance of Lehman Brothers. The Lehmans were slave owners, deeply invested in cotton, and it seemed to them that the end was nigh. “Alles ist beendet!” (“All is finished!”) lamented Emmanuel Lehman in his daily ledger in the New York office early in the war. But through a combination of savvy, slipperiness and dumb luck, the brothers survived.

Here's more on the Jewish Lehman family of the Lehman Brother's namesake. Their fortune and their banks all became extremely wealthy from slavery.



BUSINESS

Lehman Brothers Admits Past Ties to Slavery



Listen



December 11, 2003 · 12:00 AM ET

Heard on [Morning Edition](#)



CHERYL CORLEY

Global investment firm Lehman Brothers files an affidavit confirming that, in the 1850s, it profited from the slave trade. The company made the admission so it could continue to do business with the city of Chicago. The revelation provides evidence for slave descendants suing corporations for compensation. Hear NPR's Cheryl Corley.

Lehman Bros. link to slavery

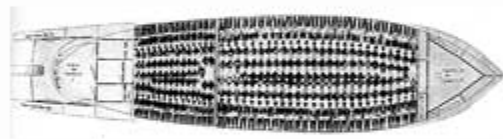
By Dolores Cox

Published Oct 23, 2008 10:09 PM

Oh, how the mighty have fallen.

Several financial institutions involved in the current U.S. economic crisis—Lehman Bros., Wachovia Bank, Chase Bank and Aetna Inc.—have interesting background stories and one thing in common: their connection to the inhumane institution of slavery.

Numerous capitalist merchants benefited hugely from the transatlantic slave trade and the industries associated with it. For several centuries the economies of the U.S. North and South were intertwined by slavery. By the mid-1800s, capital investment in slaves was higher than the value of land or any other capital worth.



Graphic of slaves in a ship galley.

Southern slave labor made New York City the financial capital of the world. Cotton produced on plantations became the main product of export and a major source of the city's wealth. Large textile mills gave New York State a booming economy.

Both cotton and enslaved workers treated as "property" were among the first commodities on the stock market. Cotton trading accounted for the country's expansive growth for an extended historical period. Profits from the slave trade financed the industrial revolution.

The Lehman family members were Alabama cotton brokers. In 1850 they founded Lehman Brothers Investments, acquiring their capital and wealth by investing and trading in cotton. Three sons moved to New York City in 1858, where they later helped to establish the New York Cotton Exchange (1870).

In 1781, Wachovia Bank of North Carolina was founded on the profits of the slave trade. Its predecessors, the Bank of Charleston, S.C., and the Bank of North America, made loans to slave "owners" and accepted slaves as collateral. When the owners defaulted on the loans the banks became the new slave owners.

The Morgan family of Massachusetts was a major stock broker. JP Morgan brokers became JP Morgan/Chase. Their predecessor banks also made loans to slave owners and accepted 13,000 enslaved Africans as "collateral." When owners defaulted, the banks acquired their fortunes by becoming the new owners of 1,250 slaves. Chase Bank is owned by the Rockefeller family.

Another profitable company was Aetna Insurance Co., which sold insurance to slave owners wanting to protect their investments of human cargo aboard the slave ships and on the plantations, should a slave die. The life insurance policies, issued in the 1850s, were intended to compensate slave owners for the loss of people who were at that time considered "property."

Wall Street and slavery are connected in other ways. Wall Street got its name because of a physical wall built there along the river to protect New York City from invasion. Slave labor built the wall and much of the city. Slave auctions were held at the foot of Wall Street when ships carrying enslaved Africans arrived.

Slavery resulted in these capitalistic enterprises becoming profitable and powerful. The foundation of U.S. capitalism was built on slave labor and racism. After the Civil War, the U.S. went from competitive capitalism to imperialism and became a financial empire.

In fact, Jews were so involved in the banking side of slavery, they fill up 4 pages of data. I know for fact this isn't all of them because the Slidell family is not listed. John Slidell, Sr (aka Sly Deal) was president of Mechanics' Bank NYC. More on the Slidell's later.

Banking on Slavery: The Jewish Banking Network in Slavery and Jim Crow

Banking historian Larry Schweikart wrote that “*A substantial number of southern Jews engaged in banking, and their records show strong kinship bonds and interregional ties of ethnicity that add still other divisions to the banking class.*” According to several Jewish sources, the following is an abbreviated* list of Jewish bankers in the American South. Many more Jewish merchants acted as informal banks throughout the Southern countryside.

Jewish Banker	Place	Position	Timeframe & Description
Alabama			
Otto Marx	Birmingham	banker	early 1900s
Burghard and Sigfried Steiner	Birmingham	bank owners	1887; once saved the city from bankruptcy
Mervyn Sterne	Birmingham	invest. banker	1920s
Louis Falk	Decatur	board member	late 1800s; served on the boards of Morgan County Building & Loan Assoc. and First National Bank
Hugo Schloss	Eufaula	board member	late 1800s; local bank
Joseph Seligman	Greensboro	invest. banker	mid-1800s; began as peddler; became international
Salomon Andrews	Huntsville	commissioner	1829; also operated in Tuscaloosa
Morris Bernstein	Huntsville	board member	late 1800s; local bank
Robert Herstein	Huntsville	board member	late 1800s; local bank
Gerson May	Jasper	director	c. 1900
Ike May	Jasper	pres., bd. mem.	c. 1900
Lehman Brothers	Montgomery	invest. bankers	1850s; slave owners; cotton traders/factors
Moses Brothers	Montgomery	bank owners	1880s; Moses Bros. Bank; they were “prime movers” in establishing the town of Sheffield in 1884
Leonel Weil	Montgomery	board member	mid-1900s; First Alabama Bank of Montgomery
Morris Hohenberg	Selma	board member	
Bernard Friedman	Tuscaloosa	bank founder	c. 1880s; first bank in the town
Arkansas†			
Simon Adler	Batesville	bank founder	post-Civil War; People’s Savings Bank
Joe Isaacs	Blytheville	bank co-founder	c. 1930s; was also a merchant and cotton buyer
Henry Berg	Camden	bank president	early 1900s; First National Bank of Camden; he and brother Leo invested in land and property
Leo Berg	Camden	bank president	early 1900s; Merchants & Planters Bank; mayor (1920s); owned largest jewelry store in SW Ark.
Henry Myar	Camden	bank founder, president	c. 1900; Camden National Bank; stockholder in several banks; one of the wealthiest men in Arkansas
Moses “Mose” Stern	Camden	co-founder, dir.	c. 1900s; Ouachita Valley Bank; pres. of Board of Trade
Mayer F. Gates	Conway	bank co-founder	c. 1920s; First National Bank of Conway
Louis Blumberg	Cotton Plant	bank vice-pres.	early 1900s; local bank
Joe Goldstein	Dermott	bank founder	1900s; First Natl. Bk. of Dermott; pres. of Cham. of Comm.
Dave Kimpel	Dermott	bank officer	1890s; served as the 2nd mayor of the town
A. Feibelman	Eudora	bank vice-pres.	c. early 1900s; served as vice president of 2 banks
A. A. Fischel	Eudora	bank secretary	c. early 1900s; Merchants and Planters Bank
Reynold H. Meyer	Eudora	bank founder, president	early 1900s; First Natl. Bank of Lake Village; v.p. of First Natl. Bank of Eudora; served as mayor

* This Jewish banking network was certainly not limited to the South, but existed in every area of the continent where Jews settled and opened businesses. This study focuses on the Jewish bankers of the South because of their direct impact on the fortunes of the Southern Black population.

† Arkansas had only thirty-nine banks by 1900.

Jewish Banker	Place	Position	Timeframe & Description
Alvin Meyer, Sr.	Eudora	bank president	mid-1900s; First Natl. Bank; son of Reynold Meyer
M. Schwartz	Eudora	bank president	early 1900s; First National Bank of Eudora
Alexander Becker and Benjamin Lewis	Forrest City	bank founders	late 1800s; Bank of Eastern Arkansas; arrived in 1875 and established a large dry goods and general store; involved in farming and real estate
Charles Lewis	Forrest City	bank director	early 1900s; Benjamin Lewis's son; he and Alexander Becker were directors of several trust companies in Little Rock and Helena and in 3 other states
Julius Lesser	Forrest City & Marianna	bank founder	1880s; Lee County Bank; stockholder in several banks; city treasurer and alderman in Marianna
Joseph Adler	Fort Smith	banker	late 1800s; Bernhard Baer's brother-in-law
Bernhard Baer	Fort Smith	bank co-founder	1871; National Bank of Western Arkansas
Hiram Nakdimen	Fort Smith	bank president	mid-1900s; City National Bank; son of I.H. Nakdimen; extensive real estate holdings
Iser Hiram Nakdimen	Fort Smith	bank founder, owner	c. 1900-1940s; founded 19 banks in 2 states; rescued Oklahoma in 1911 by purchasing \$1.75 million in bonds
Isaac Ehrman	Helena	bank stockholder	mid-1800s; People's Savings Bank
Milton W. "Pete" Goldsmith	Helena	bank director	early 1900s; Helena National Bank; leading cotton merchant in Arkansas
Aaron Meyers	Helena	banker	1910s; was elected city marshal, city tax collector, mayor, and city treasurer
B. Seelig	Helena	banker	1910s
J. L. Solomon	Helena	banker	1910s
Louis Solomon	Helena	banker	late 1800s; Security Bank and Trust Company
Jacob Trieber	Helena	bank founder, president	1887-1890s; First Natl. Bank of Helena; judge, Masonic grand master; a force in state banking law
Rudolph Abramson	Holly Grove	bank president	1930s; Bank of Holly Grove
David Burgauer	Hot Springs	bank president	early 1900s; Arkansas Trust Co.
Ernest F. Klein	Hot Springs	bank officer	c. late 1800s; Arkansas National Bank
Alec Berger	Jonesboro	founder, chm.	1930s; Mercantile Bank
Ben H. Berger	Jonesboro	founder, pres.	1930s; Mercantile Bank
Rudolph H. Meyer	Jonesboro	bank co-founder	early 1900s; his dept. store (est. 1881) largest in town, covering a half acre of floor space
Maurice S. Rubenstein	Lake City	bank co-founder	mid-1900s; Farmers' Bank (merged w. Citizens' Bk.)
Gus Blass	Little Rock††	board member	c. 1873; German National Bank
Aaron Frank	Little Rock	bank co-founder	c. 1900s; Southern Trust Co.
Gus Gans	Little Rock	co-founder, dir.	1890s; Bank of Commerce; Southern Trust Co.
Sol Gans	Little Rock	director	c. 1880s; Exchange National Bank
Jacob D. Goldman	Little Rock	bank president	1910s; 3 banks merged, with cotton magnate Goldman as president; 5 of 16 stockholders were Jews
James B. Gross	Little Rock	director	early 1900s; stockholder, director of several banks
Alfred Kahn	Little Rock	bank president	1907-1950s; Union Trust; a.k.a. "dean of Little Rock bankers"; pres. of Ark. Bankers Assoc., Chamber of Comm.
Herman Kahn	Little Rock	bank president	c. 1900; Bank of Commerce; father of Alfred and Sidney (S.L.)
S. L. Kahn	Little Rock	bank vice-pres.	c. 1900; Bank of Commerce
M. Katzenstein	Little Rock	board member	c. 1873; German National Bank
Harry, Emmett, and Henry Lasker	Little Rock	bank founders	1915; Lasker-Morris Bank and Trust Company, changed to Commercial Trust Company
A. R. Levy	Little Rock	bank co-founder	early 1900s; Southern Trust Co.
A. A. Mandlebaum	Little Rock	bank official	c. 1866; Merchants National Bank (name changed to First National Bank); Exchange National Bank
J. W. Mandlebaum	Little Rock	bank official	1882; Exch. Natl. Bk.; owned a "leading" hdwe. store
Abe Ottenheimer	Little Rock	bank director	c. 1890s; Bank of Commerce
H. W. Pfeifer	Little Rock	bank co-founder	early 1900s; Southern Trust Co.
Philip Pfeifer	Little Rock	bank director	1882; Exchange National Bank

†† Between 1866 and the 1890s some seven banks were established in Little Rock, and in five of these, Jews were either officers or board members.

Jewish Banker	Place	Position	Timeframe & Description
H. B. Pollock	Little Rock	collector	1882; Exchange National Bank
J. S. Pollock	Little Rock	bank vice-pres.	1880s; Exchange National Bank
Abe Stiewel	Little Rock	bank founder	c. 1900s; Union Trust Co.; owner of several coal mines; "was one of Little Rock's wealthiest citizens"
Isaac Wolf	Little Rock	board member	c. 1880s; German Natl. Bank; Exchange Natl. Bank
Benjamin Berger	Malvern	bank co-founder	1870s; Bank of Malvern; brother of Henry Berger
Henry Berger	Malvern	bank co-founder	1870s; Bank of Malvern
Julius Lesser	Marianna	bank founder	late 1800s; Lee County Bank; est. the Lesser Cotton Co. (later, Lesser-Goldman Cotton Co.) of St. Louis
Heyman Arnof	McCrory	bank co-founder	1903; Bank of McCrory
Nathan Arnof	McCrory	bank president	1934; Bk. of McCrory; chm. of the board and C.E.O.; son of Heyman
Norman C. Wolff	Newport	bank official	1900s; Sigmund Wolff's son
Sigmund Wolff	Newport	bank president	c. 1900; president of 2 local banks
Maurice Altheimer	N. Little Rock	bank president	early 1900s; served as president of Twin City Bank of North Little Rock for twenty years
James B. Gross	N. Little Rock	stockholder	c. early 1900s; conducted a plantation supply business; director of several banks
A. D. Bertig	Paragould	bank president	post-1870s; First National Bank of Paragould; had 13 cotton gins and 7,000 acres of land
David M. Bluthenthal	Pine Bluff	bank co-founder	c. 1900; Citizens' Bank of Pine Bluff
Isaac Dreyfus	Pine Bluff	founder, director	late 1800s; Merchants & Planters Bank
Charles Weil	Pine Bluff	founder, director	late 1800s; Merchants & Planters Bank
Arthur S. Riegler	Tuckerman	board member	c. 1920s; Tuckerman Bank; pres., Chamber of Commerce
Isaac Block	Wynne	founder, pres.	1890s; first president of Cross County Bank
David Drexler	Wynne	bank pres., dir.	post-WWII; Wynne Federal S&L, dir. of Cross County Bank
Hyman Steinberg	Wynne	bank director	early 1900s; Cross County Bank; helped est. Merchants & Farmers Gin Co.; financed area industrialization
Isaac Block	Wynne Sta.	bank founder, pres.	1890s; Cross County Bank; built a cotton gin and bought more than seven hundred acres of land, building tenant houses on each forty-acre plot

Georgia

Samuel B. Brown	Albany	founder, owner	late 1800s; Exchange Bank, Albany National Bank
Joseph Rosenberg	Albany	bank co-founder	c. 1950s; Bank of Albany
Selig Bernstein	Athens	bank president	c. 1890s; Commercial Bank
Moses G. Michael	Athens	bank founder	1890s-1900s; Athens Savings Bank, also its vice-president; president of Chamber of Commerce
Myer Stern	Athens	bank founder	1890s-1900s; Athens Savings Bank, also president
Jacob Haas	Atlanta	bank president	c. 1890s; president of 2 banks, cashier of a third
Simon Lesser	Augusta	bank director	1880s; National Exchange Bank; cotton planter
Leopold Adler	Savannah	banker	dept. store merchant; pres., Chamber of Commerce
Isaac Cohen	Savannah	bank director	post-Civil War; Planters' Bank
Octavus Cohen	Savannah	bank director	post-Civil War; Marine and Fire Insurance Bank
Solomon Cohen	Savannah	bank director	c. 1840s; Central Railroad and Banking Company; father was also a banker
Abram Minis	Savannah	bank director	post-Civil War; Southern Bank of Georgia
Herman Myers	Savannah	bank director	1880s; board of "many banks"; Savannah mayor (1895)
Mordecai Myers	Savannah	board member	early 1800s; sat on the board of several local banks
Elias Weil	Savannah	bank director	post-Civil War; Southern Bank of Georgia

Kentucky

Benjamin Gratz	Lexington	bank founder	early 1800s; slave owner
John I. Jacob	Louisville	bank president	1800s; Bank of Kentucky; city councilor; and a founder of the local gas company and horsecar lines

Louisiana

Samuel Hart	Louisiana	bank stockholder	c. 1823
Benjamin Levy	Louisiana	bank director	c. 1835; shareholder in other banks

Jewish Banker	Place	Position	Timeframe & Description
Manuel Monsanto	Louisiana	banker	late 1700s
Jacob Farnbacher	Baton Rouge	bank owner	
Jacob Frankel	Crowley	bank vice-pres.	c. 1890
Henry Michael Hyams	Donaldsonville	banker	1830s; slave owner; cousin of Judah P. Benjamin, Confederate leader; was elected Lt.-gov. in 1859
Abrom Kaplan	Kaplan	bank founder	early 1900s; founded town after buying a plantation; established banks, credit unions
Maurice Muller	Lake Charles	bank v.p.	c. 1900; Calcasieu Natl. Bk.; dir. Chamber of Comm.
Charles Lehmann	Morgan City	bank founder	1902; worked with Maurice E. Norman
Maurice E. Norman	Morgan City	bank founder	1902; worked with Charles Lehmann
Jules Dreyfus	New Iberia	banker	c. 1900
Lazard Kling	New Iberia	bank president	early 1900s
Florian Hermann	New Orleans	board member	1830s; son of banker Samuel Hermann
Lucien Hermann	New Orleans	bank president	1830s; son of banker Samuel Hermann
Samuel Hermann	New Orleans	merchant banker	1800s; slave owner; all 3 sons were bankers
Samuel Hermann, Jr.	New Orleans	board member	1830s; son of Samuel Hermann
Katz & Barnett	New Orleans	merchants	1866; auctioneers, wholesalers, acted as financial clearinghouse for smaller country merchants
Carl Kohn	New Orleans	bank pres., agent	1870s; Samuel Kohn's nephew
Joachim Kohn	New Orleans	dir. of 2 banks	Samuel Kohn's brother
Samuel Kohn	New Orleans	bank investor	mid-1800s; slave owner, "prominent banker, investor...one of the city's wealthiest financiers"
Kohn, Reinach & Co.	New Orleans	Jewish-owned bank	1870s
Kuhn, Loeb & Co.	New Orleans	invest. bankers	mid-1800s
Eugene H. Levy	New Orleans	banker	mid-1800s; slave owner; in father's banking business
Jack (Jacob) Levy	New Orleans	banker	1800s
Isidore Newman	New Orleans	merchant	c. 1900; founder of Maison Blanche department stores; Stock Exchange co-founder
Ruben Levin Rochelle	New Orleans	merchant banker	mid-1800s; slave owner; partner of Hart Moses Shiff; shareholder in other banks
Ezekiel Salomon	New Orleans	banker	d. 1822; slave owner; United States Bank official
Jacob Henry Schiff	New Orleans	invest. banker	mid-1800s; eventual head of Kuhn, Loeb & Co.
Hart Moses Shiff	New Orleans	merchant banker	slave owner; shareholder in other banks
Meyer M. Simpson	New Orleans	banker, broker	mid-1800s; for 30 yrs "a shrewd financier and businessman"
Judah Touro	New Orleans	board member	early 1800s; slave owner; philanthropist
Daniel Warburg	New Orleans	banker, director	1830s; slave owner
Julius Weis	New Orleans	banker	1865; plantation supplier
Morris A. Hirsch	Opelousas	bank president	1930s; first president of St. Landry Bank
Mervine Kahn	Rayne	bank founder	1884
Julius Asher	Shreveport	bank founder	1876; Asher's Bank; sold to Edward & Benjamin Jacobs
Ernest R. Bernstein	Shreveport	bank vice-president	early 1900s; Commercial National Bank; elected mayor of Shreveport in 1905
Samuel Goldstein	Shreveport	bank director	c. 1900; First Federal Savings & Loan Co.
Edward & Benjamin Jacobs	Shreveport	bank founders	1877; Bkg. House of E. & B. Jacobs (became First Natl. Bank, then Bank One); son Walter later joined
Arthur T. Kahn	Shreveport	bank v.p., pres.	early 1900s; Comml. Natl. Bk., Shreveport Natl. Bk.
Simon Levy, Jr.	Shreveport	bank founder, president	1880s; Banking House of S. Levy & Co. (in 1892 merged into Commercial Natl. Bank); capt. in Confederate Army
Philip Lieber	Shreveport	bank president	c. 1930; First Federal Savings & Loan Co.
Abe Meyer	Shreveport	bank vice-pres.	c. 1900; City Savings Bank & Trust; plantation owner


Maryland

Cohen family	Baltimore	bankers	c. 1800; went from lotteries into banking and stocks
J. I. Cohen, Jr. & Bros.	Baltimore	Jewish-owned bank	1800s; est. by Jacob I. Cohen, Jr.; Baltimore city councilman (1826), council president (1845-51)
Solomon Etting	Baltimore	bank founder	c. 1800; slave owner; Union Bank, bank stockholder

Mississippi

Morris & Jake Gattman	Aberdeen	bank founders	post-Civil War
-----------------------	----------	---------------	----------------

Let's look at how the infamous Monsanto corporation started out. Oh look! They were a Jewish slave trading and slave driving family in New Orleans, but there is more to this family. They were in Natchez before they were prominent in New Orleans.



[Bookstore](#) [Glossary](#) [Links](#) [News](#) [Publications](#)

[Anti-Semitism](#) [Biography](#) [History](#) [Holocaust](#) [Israel](#) [Israel Education](#) [Myths & Facts](#) [Po](#)

<http://archive.is/L4e98>

Encyclopedia Judaica: New Orleans, Louisiana

NEW ORLEANS, U.S. port and commercial center near the mouth of the Misxsissippi River in the State of *Louisiana . Before Hurricane Katrina struck the city on August 29, 2005, had an estimated population of approximately 1,200,000, of which about 12,000 were Jewish. As of January 2006, the future of the city, and its Jewish population remained uncertain. All but one of its major synagogues had been reopened, but the flood damage had wiped out large residential areas.

New Orleans was founded in 1718 by the French, who, six years later enacted *The Code Noir*, or Black Code, which regulated the slave population, but also contained a clause expelling Jews from the territory. There are no records of transient Jewish traders until the arrival of Isaac Rodrigues Monsanto in 1757. He and his family were Dutch Sephardic Jews who had settled in Curaçao until they braved the Code Noir to settle in New Orleans. The French, in their usual lax fashion, ignored the laws and allowed them to prosper, until the cession of Louisiana to Spain following the French and Indian War. In 1769, the Spanish governor Don Alejandro O'Reilly expelled the Monsanto family because they were Jewish, and confiscated their money and property. They fled to Pensacola, then an English territory, but soon were allowed to return minus their possessions.

The Jewish Monsanto family was in Natchez running slave plantations before the American Revolution. Natchez was a huge slave hub for the Delta, and these Jews lived right down the road from the biggest slave market, which, coincidentally, was run by Jewish auctioneers.

Glenfield Plantation



History

In 1774, Henry LaFlure was deeded 500 acres (plat 44) from Great Britain's King George III for his services of interpreting the Native Indian Language.

LaFlure's widow, Margarita, sells the property on June 15, 1787, to Benjamin Monsanto and his wife Clara.

In 1757 Isaac Monsanto, a Sephardic Jew born in the Netherlands arrives in New Orleans by way of Curacao establishing himself as a merchant and engaging in the business of shipping slaves and cargo from the Caribbean to the Gulf of Mexico. In 1767 Monsanto purchased a plantation known as Trianon outside of New Orleans. By the time the second Spanish governor took control in 1769, expelling the Jews from Louisiana, Isaac Monsanto had become one of New Orleans' wealthiest merchants. Under Spanish rule, Monsanto was stripped of his holdings and forced to leave the territory, relocating to the town of Mancha near Lake Pontchartrain in British territory, where he was joined by his brothers, Manuel, Jacob and Benjamin; while their sisters relocated to Pensacola, then part of British West Florida. Following Isaac's death in 1778, Manuel, Jacob and Benjamin Monsanto continued to manage their mercantile firm, dealing not only in dry goods but in real estate, commodities, debt collection and slaves. Records show that Benjamin Monsanto traded thirteen slaves for some three thousand pounds of indigo in 1785. **By 1787, Benjamin and his wife Clara moved to a 500 acre plantation worked by eleven slaves on St**



TEMPLE B'NAI ISRAEL



Temple B'nai Israel, the oldest Jewish congregation in the state of Mississippi, was founded in 1843. By 1861, this small community of mostly French- and German-speaking merchants, [auctioneers](#), shoemakers, and peddlers was ready to erect its first house of worship, but the outbreak of the Civil War delayed its plans for several years. Finally, in 1872, the congregation dedicated its first temple on the current site—an occasion of great celebration as “Jews and Gentiles filled the temple beyond its capacity and great crowds stood upon the sidewalks and street.”

A charter member of the Union of American Hebrew Congregations (now the Union for Reform Judaism), B'nai Israel is a Reform Jewish community that has served as the spiritual home for Jews from Natchez and the surrounding communities for 175 years. Members of B'nai Israel have long been active in the political, commercial, and social life of Natchez. Isaac Lowenburg and S. B. Laub served as Mayor; another member served as Deputy Sheriff and County Treasurer; and several others served as Aldermen, Trustees of the Natchez Institute, and officers of the Natchez Board of Trade. Women of the temple have served on the boards of the Natchez Protestant Orphan Asylum (now Natchez Children's Home Services) and the Natchez City Cemetery Association, and, as members of local garden clubs, have worked to promote heritage tourism in Natchez.

<https://www.natcheztemple.org/jewish-history-of-natchez.html>

<https://web.archive.org/web/20191126175951/https://www.natcheztemple.org/jewish-history-of-natchez.html>

In fact, Jews were not only selling African slaves and driving slave plantations, they were the first to sell liquor and corrupting locals. They also owned everything. Natchez had more millionaires than any other city (<https://archive.is/Zj1dM>) and they were predominately Jews.

Natchez, Mississippi

<https://www.isjLorg/mississippi-natchez-encyclopedia.html>

Encyclopedia of Southern Jewish Communities - Natchez, Mississippi

[Overview](#) >> [Mississippi](#) >> [Natchez](#)

Jews became an integral part of the town's economy, politics, and society. Many were involved in civic affairs. Isaac Lowenberg served two terms as mayor between 1882 and 1886. Later, Saul Laub served as mayor from 1929 to 1936. In 1884, Cassius L. Tillman, the owner of a cigar store and saloon, was Natchez's sheriff. In addition, many Jews served as aldermen and county representatives. Jews volunteered for the fire department and joined the Masons, Odd Fellows, and the Knights of Pythias Lodge. Jews also started banks and businesses such as the Natchez Cotton and Merchants' Exchange. Jewish businessmen were also involved with Moses Bank, First National Bank, Joseph Adolph & Son Banking, and First Natchez Bank.

Natchez Jews from this era left their mark on the city. In the 1880s, many successful Jewish merchants built beautiful homes on Linton Avenue and Clifton Heights. Adolph Jacobs, a city alderman and Temple B'nai Israel's president, owned what is now Bailey's Bed and Breakfast on the corner streets of Orleans and Commerce. The Moses family built the lovely home Glen Auburn, located across the street from the temple. Henry Frank, one of the richest and most influential citizens after the Civil War, bought a beautiful home named Myrtle Terrace. The Neoclassical Guest House, an antebellum structure, was owned by the Ullman family; the Elks Club later occupied it.



Natchez attracted people to the Deep South from all over the country and world. As a result of this great success, Natchez in 1860 had more millionaires than anywhere else in the United States. While it has long since passed its economic prime, Natchez continues to attract visitors with its many historic homes and celebrations that portray life in the Old South.

[Cemetery List](#)

[Visit Temple B'nai Israel](#)

Stories of the Jewish Community in Natchez

Early Jewish Residents

Although no one can directly pinpoint the first Jewish presence in Adams County, peddlers probably came to this area as early as the 1700s when Mississippi was partially under French rule. In 1722, the French established the Black Code, which not only regulated slavery in the Natchez territory, but also expelled Jewish people from the Catholic-dominated region. While this was the law, it was not always enforced. Itinerant Jews most likely roamed the area. When Natchez fell under British rule, conditions improved for Jewish pioneers. Although they were not full citizens under British law, they were able to live legally in the region. After the American Revolution, the Spanish took over the territory, and its territorial court records between 1780 and 1800 featured suits containing such names as Isaac Mayes (Mayer), Robert Abrams, F. Abrams, and Pedro Siegle.

The most famous Jews to live in the area were the Monsanto brothers. Benjamin Monsanto owned 500 acres of land. A



Tracing Natchez

By **Joe Glickman**

The next day, after a 42-mile paddle from Grand Gulf to the boat ramp in Natchez, I was keen to zone out with a pizza in front of the tube, but my hostess, Louise Peabody, was down by the river in full barbeque mode. A fire was blazing. Oodles of homemade sausage, courtesy of a feral pig that one of the guests had shot, sizzled on the grill. I cracked a beer, dug into the spicy meat and, once again, the conversation got historical fast. I learned that Jews comprised 5 percent of the population in Natchez but owned half the real estate and retail businesses in the mid-1800s (who knew?). I heard about cows roaming abandoned mansions after the war, or, to be exact, “the war of aggression against the South.” Recent history was equally colorful, like the story of Nellie Jackson, “the Madam with the heart of gold,” who ran a brothel out of her house in town for 60 years and was murdered a few years shy of her 90th birthday. I chatted with a man whose daddy had shot and killed a man who’d harmed his girlfriend, only to be shot and killed himself, and I could see where Mississippians like William Faulkner, Shelby Foote, Walker Percy and Larry Brown got their material.

19th Century Arrivals

In the 1840s, immigrants from Alsace-Lorraine as well as Bavaria started coming to Natchez. Since many had little experience with farming, they opened retail stores, selling dry goods in the crude, low-lying river region of "Under-the-Hill." Most learned to speak English on the job. In 1841, John Mayer and his wife came from New Orleans to Natchez, where he served as a tailor and merchant for many decades. A few years later, merchants Aaron Beekman, Joseph Tillman, I. David, Solomon Bloom, and Simon Adler followed suit. Soon, Jewish businesses began to boom - such as Schatz's ladies' ready-to-wear, which existed until the start of the twentieth century. According to an 1858 survey, eight out of 12 Jewish businesses in Natchez traded either in clothing or dry goods. Without a doubt, the Jews were beginning to prosper even as a Civil War was starting to brew.

NATCHEZ

The Civil War



During the Civil War, most Natchez Jews were devout supporters of the Confederacy. Many joined the Southern army and entered such groups as Quitman Light Artillery, Adams Light Infantry, the Natchez Fencibles, and Natchez Light Infantry. Simon Mayer fought for the Confederates during the Civil War, where he rose to the rank of major. Known to some as "too short to shoot" and the "Little Mississippi Major" because of his height of 4 feet 8 inches, Mayer served as aide-to-camp for a General Sharpe. S.L. Benjamin joined the Confederate forces as a private during the war. Captured in Grand Gulf, he found freedom through a prison release that eventually led him to Natchez. In Natchez, he once tipped his hat to an African American gentleman, which many saw as scandalous.

After the fall of Vicksburg in 1863, the U.S.S. Essex came to Natchez to get some ice for its wounded. When the Union Navy arrived at Natchez, the residents refused to help and began shooting at the ship. The U.S.S. Essex fired back, shelling the Under-the-Hill section of Natchez. Attempting to escape from the scene, a seven-year-old Jewish girl named Rosalie Beekman fell from a shrapnel injury, when she uttered her last words, "Papa, I'm killed." She died,

becoming Natchez's only casualty during the war. While Natchez surrendered to the Union, United States control did not completely dominate life in the city. Some military governors left life as it had been before occupation. Others such as General Brayman began arresting people for spying, including a Jewish girl who had called the general a tyrant.

<https://www.isjl.org/mississippi-natchez-encyclopedia.html>

<https://web.archive.org/web/20191126181649/https://www.isjl.org/mississippi-natchez-encyclopedia.html>

Builders of a New South

MERCHANTS, CAPITAL, AND THE REMAKING OF
NATCHEZ, 1865–1914

At the core of this book are ten merchant family groups. They comprised a total of twenty-eight individual traders over the period 1865–1914. While having much in common in the developing Natchez mercantile arena, they displayed a range of circumstances and had diverse fates. Six of the featured families were Jewish immigrants, and each was chosen be-

6 immigrated. The others already lived here.

cause of the extent of its members' participation as entrepreneurs and because of specific attributes that help to explain their individual and group success. Some functioned as antebellum merchants in the area, while others were newcomers during the Civil War. The Beekmans and Lemles, for example, came to Natchez early in the 1840s, were significant in the formation of the Natchez Jewish community, and continued to function as prime economic operators who prospered in the postbellum period. The Friedlers, Geisenbergers, Jacobses, and Lowenburgs all arrived in Natchez

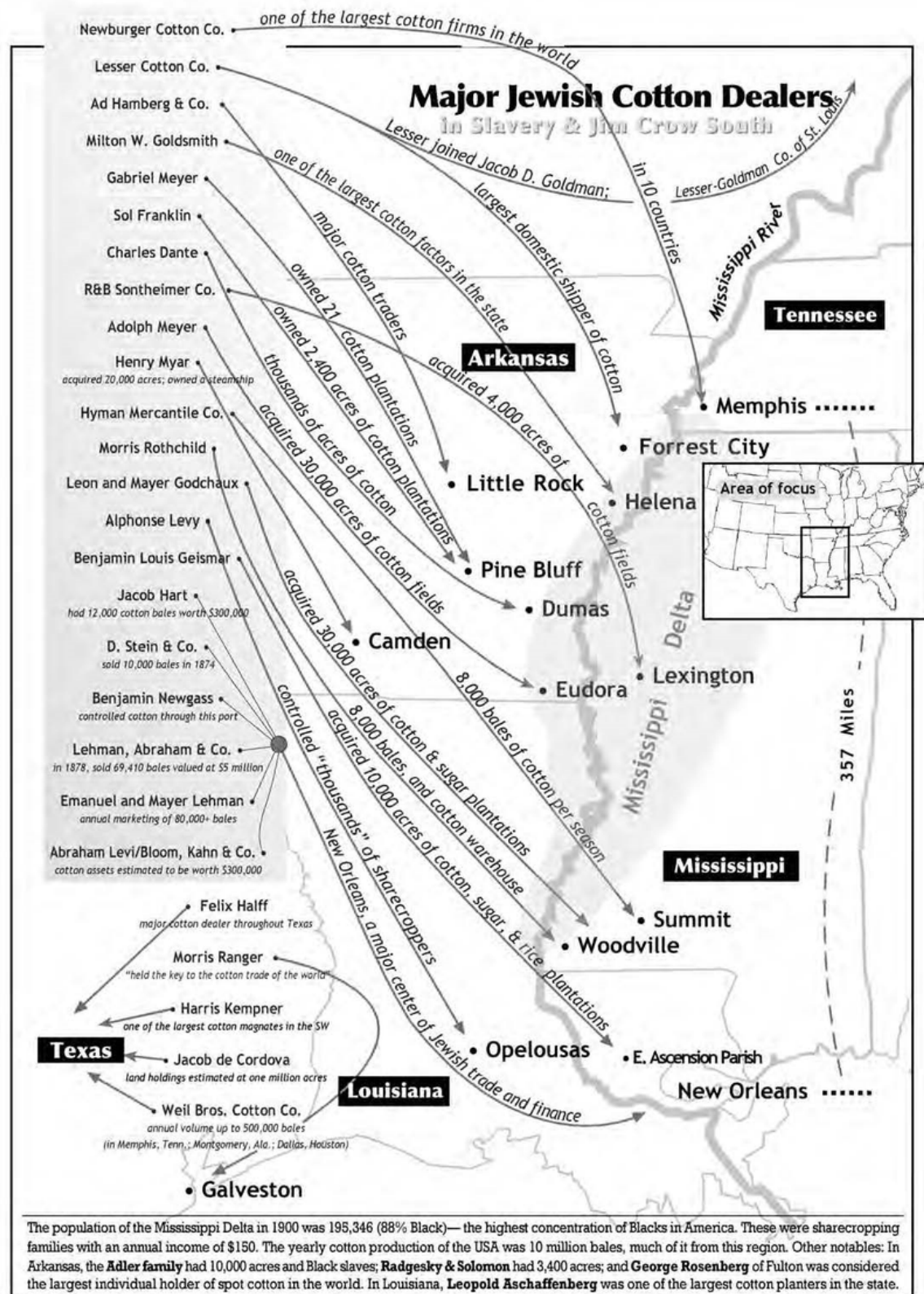
during the war or shortly thereafter, and demonstrated more of the stereotypical "carpetbagger" character to their story; Isaac Lowenburg actually arrived with the Union army as a provisioner in 1863. Two featured families were postwar traders who began as antebellum merchants and immigrants from other areas: Armand Perrault emigrated from France and arrived in Natchez in the 1840s, followed by the Irish immigrant George T. Payne a decade later. Both the Perraults and Paynes rose from a

of those competitors. Indeed, the count of local Jewish firms rose to over forty, roughly half of the premier local mercantile firms.³⁰

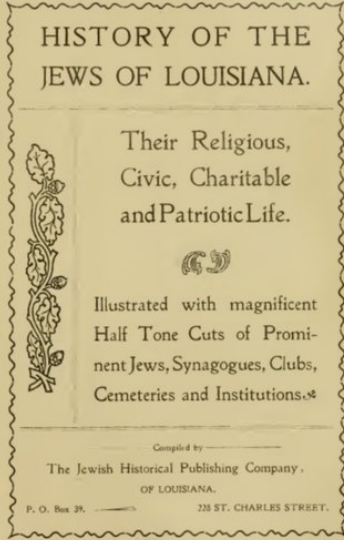
Jews had been in the district since the colonial period, and there are records of a planter, Benjamin Monsanto, and a peddler, Henry Jacobs, residing locally in the 1790s, and a druggist, William Lehmann, who arrived in 1819, among several others. But many German Jewish peddlers plied the rural areas of the Natchez District during the 1820s and 1830s, and their presence contributed to the growing mythos and phenomenon of the "Jewish Mississippi peddler." Some early Jewish immigrants to Mississippi relied on peddling a myriad of small goods and notions—everything from paper fans to thimbles—in rural areas where people traveled only occasionally to town for supplies. This often meant bartering items like needles and thread for eggs, corn, or even pigs, which could be taken back to town and sold for a profit. These peddlers also gained valuable experience trading with slaves for produce and locally caught fish or game. This would serve them well in dealing with freed blacks in the postwar marketplace. These peddlers traveled the back roads of Mississippi in hopes of raising enough capital to open a proper store or business in town.³¹

This experience was almost a rite of passage for the hopeful young Jewish merchant: he learned to speak English and abide by American ways—and, more important, Southern ways—and made valuable business connections and created a solid customer base. The typical early Jew-

Since I talked about Louisiana before diving off into the Jews of Natchez, Mississippi, I'll continue with Louisiana. I might as well share the cotton dealers in the South. They were Jews, and they owned many many SLAVES!



In fact, all Louisiana sugar production was in the hands of jews. For instance, Paul Godchaux. His father tried hiding his identity with a French Cajun surname which didn't exist before he chose it. They like hiding their identity. He was the largest individual sugar producer.



**HISTORY OF THE
JEWS OF LOUISIANA.**

Their Religious,
Civic, Charitable
and Patriotic Life.

Illustrated with magnificent
Half Tone Cuts of Promi-
nent Jews, Synagogues, Clubs,
Cemeteries and Institutions.*

Compiled by
The Jewish Historical Publishing Company,
OF LOUISIANA.
P. O. Box 29. 228 ST. CHARLES STREET.

MR. PAUL L. GODCHAUX.


It is forty odd years since the subject of this biography, Mr. Paul L. Godchaux was born. He is the eldest son of the late Leon Godchaux, and the inheritor of a name famous in New Orleans, and throughout Louisiana, for many a year.

A name, this of Godchaux, "to conjure with," as the old saying has it, in business circles, synonym of large business capacity, uncommon success and great wealth. It has its representatives in the sugar industry, long a leading support of the State, in the clothing trade, in the insurance business and in law, all of the one family and all on a scale of distinction and particular importance.

The Godchaux's of Louisiana, as the name indicates, are of French extraction. From France came Leon Godchaux, father of the family some sixty years ago. In his time, before and after the civil war, he was one of the great merchant princes of the city, a very large land owner and not only that, he was the greatest individual sugar planter of the State. Five great baronial plantations were owned and operated by him, and at one time, during the day of the bounty, his crop of sugar was the largest in Louisiana. He was a man far seeing and broad guaged and died a few years back the richest man in the State.

His extensive interests were segregated upon his death. The management of his house here, the Leon Godchaux Clothing Co., Ltd., Canal and Chartres streets fell then upon the shoulders of his son Paul, who already, for several years, had been associated in the conduct of it and was practically its head. He is president of the company now.

Mr. Godchaux is identified with most of the local Jewish fraternal and charitable organizations. He belongs to the Y. M. H. A., to Touro, and the Jewish Widows' and Orphans' Home. He is also a member of the Godchaux Beneficial Association, and of the Progressive Union of New Orleans, one of the liveliest of the city's public bodies.



PAUL L. GODCHAUX.

— 125 —

It's interesting to see that most politicians in Louisiana were JEWS! At that time, slave owners had 1 vote + 3/5 vote per each slave which means there were a whole lot of Jewish votes to put Jews in office. We already know about Judah P. Benjamin.

Jews led the charge for Louisiana's secession from the Union and Civil War involvement.

- Judah P. Benjamin (Jewish) - U.S. Senator from Louisiana, Confederate Secretary of the Treasury and Secretary of War.
- William M. Levy (Jewish) - U.S. Representative from Louisiana and Captain of Company A/2nd Louisiana Infantry.
- Benjamin Franklin Jonas (Jewish) - U.S. Senator from Louisiana who was a Civil War officer and fought against Reconstruction.
- Henry M. Hyams (Jewish) - Louisiana's Lt. Governor during the Civil War and acquaintance of Salomon de Rothschild.
- Edwin W. Moise (Jewish) - Former Louisiana Speaker of the House and Confederate District Judge.
- Leon Dawson Marks (Jewish) - Louisiana session delegate and Colonel of Louisiana's 27th Regiment.
- Alexander Hart (Jewish) - Major of Louisiana's 5th Infantry.
- Samuel Hayms (Jewish) - Secretary of the Louisiana session convention nominee and Captain of the "Pelican Rangers".
- Company K, 11th Infantry of Shreveport was known as the "Jewish Company".
- The Monsanto family were Jewish slave traders and owners living in New Orleans, Louisiana beginning in 1785.

In Shreveport, Louisiana, which is in the northern most part of the state, there was a slave trading post completely run by Jews. Oh look! The politicians there were Jews, too.

The irony of Jewish slaveowners was not lost on northern critics of slavery. The anti-slavery senator Benjamin Wade of Ohio referred to Judah Benjamin as an "Israelite with Egyptian principles." The Jewish Messenger of New York City called upon American Jewry to "rally as one man for the Union and the Constitution." In April, 1861, the Jews of Shreveport, Louisiana responded with a denunciation of the newspaper and its editor: "We, the Hebrew congregation of Shreveport scorn and repel your advice ... We solemnly pledge ourselves to stand by, protect and honor the flag, with its stars and stripes, the Union and Constitution of the Southern Confederacy, with our lives, liberty and all that is dear to us."

en.wikipedia.org/wiki/History_of_Shreveport,_Louisiana

Shreveport soon became a center of steamboat commerce, mostly cotton and agricultural crops. Shreveport also had a slave market, though slave trading was not as widespread as in other parts of the state. Both slaves and freedmen worked on the river steamboats which plied the Red River, and as stevedores loading and unloading cargo. By 1860, Shreveport had a free population of 2,200 and 1,300 slaves within the city limits.

◆ **William Winter (1849-1917)** — of Shreveport, Caddo Parish, La. Born in New York, New York County, N.Y., 1849. Member of Louisiana state house of representatives, 1904-08. Jewish. Died in 1917 (age about 68 years). Interment at Hebrew Rest Cemetery, Shreveport, La.

◆ **Samuel Levy (1835-1883)** — of Shreveport, Caddo Parish, La. Born in Niedersbach, Alsace, France, 1835. Republican. Mayor of Shreveport, La., 1873. Jewish. Died in Shreveport, Caddo Parish, La., 1883 (age about 48 years). Interment at Oakland Cemetery, Shreveport, La.

John Law (aka John Levy, "Law" in Hebrew is "Levy" and his father was a goldsmith and a banker). He flooded the Delta with African slaves.

In 1717, John Law used his growing rapport within French society to acquire a struggling trading company, the Mississippi Company, which he renamed to "the Compagnie d'Occident" (the Company of the West) and was granted a monopoly on trade with and development of France's North American colonies along the Mississippi River. These territories (see chart above) spanned a wide swath of area from present-day Louisiana up to Canada and were considered to be valuable for their abundance of resources such as beaver skins and precious metals (which later proved to be untrue). As Law's influence continued to grow, the Compagnie d'Occident's name was changed to "Compagnie des Indes" ("Company of the Indies") and according to David Smart, "expanded to monopolize all French trade outside Europe. In July 1719 the Compagnie purchased the right to mint new coinage. In August 1719 the Compagnie bought the right to collect all French indirect taxes and in October 1719 the Compagnie took over the collection of direct taxes. Finally, a plan was launched to restructure most of the national debt, whereby the remainder of existing government debt would be exchanged for Compagnie shares." By this time, John Law had amassed an incredible amount of power as his companies now controlled both France's foreign trade and its finances.

We may not have much time left. I'm moving on to the Jewish connection to French slave trading. A Jew by the name of John (((Law))) made slavery France's Mississippi Company its most lucrative commodity.



John Law

Law was born into a family of bankers and goldsmiths from Fife; his father had purchased Lauriston Castle, a landed estate at Cramond on the Firth of Forth and was known as Law of Lauriston. Law joined the family business at age fourteen and studied the banking business until his father died in 1688.

THE SETTLEMENT OF THE GERMAN COAST OF LOUISIANA

AND

THE CREOLES OF GERMAN DESCENT

By J. HANNO DEILER,

*Professor Emeritus of German in the Tulane University of Louisiana,
New Orleans, La.*

In the beginning of the year 1720, says Pénicaut, seven ships came with more than 4000 persons, "French as well as Germans and Jews." They were the ships "La Gironde," "L'Eléphant," "La Loire," "La Seine," "Le Dromadaire," "La Traversier," and "La Vénus." As "Le Dromadaire" brought the whole outfit for John Law's concession, the staff of Mr. Elias,⁶ the Jewish business manager of Law, may have been on board this vessel. For the same reason we may assume that the German people on board, or at least a large part of them, were so-called "Law People."

THE JEWS AND MODERN CAPITALISM

By WERNER SOMBART

PROFESSOR AT THE HANDELSHOCHSCHULE
IN BERLIN; FORMERLY PROFESSOR OF
ECONOMICS AT THE UNIVERSITY OF Breslau

TRANSLATED, WITH NOTES, BY
M. EPSTEIN, M.A., Ph.D.

THE PREDOMINANCE OF COMMERCE 93

And as for John Law, his knowledge of the mechanism of the Stock Exchange had been acquired in Amsterdam.²⁴³ Whether he was himself a Jew (it has been held ²⁴⁴ that Law = Levy) I have been unable to discover. It is, however, quite possible. Was not his father a "goldsmith" (and banker)? He was, it is true, a Christian, but that is not necessarily a proof of his non-Jewishness. The Jewish appearance of the man in portraits (for example, in the German edition (1720) of his *Money and Trade Considered*) rather supports the thesis that he was a Jew. On the other hand, the peculiar mixture of the lordling and the adventurer which characterized his nature is against the assumption.

I emphasize "Law" as Jewish because Christians are saved by grace, not law. No Christian would have taken such a name. He introduced paper money, deficit spending, government bonds & many other forms of usury which was illegal for Christians to practice. But wait! There's more.

Jews and Muslims in British Colonial America

A Genealogical History

ELIZABETH CALDWELL HIRSCHMAN and
DONALD N. YATES

CHAPTER NINE

Georgia, the Last Colony

Georgia was the last and most elaborately planned of the British colonies, but in many respects it was the most lawless and least controlled of them. It was the only colony to be planted on soil claimed by a foreign power (Spain), it encompassed at first the settlements of a third nation, France (which maintained scattered towns in the Mississippi, Red River, Missouri and Ohio River valleys), and its territory conflicted with another British colony, South Carolina. Georgia was both remote and vast; it extended in theory to the South Seas, or Pacific Ocean.¹ All these circumstances combined to open the doors to a diversified stream of immigrants, ranging from London Jews and the debtors emptied from England's poorhouses to the Protestant refugees from Catholic Salzburg and Scottish Highlanders in the tidewater enclave named Darien. Although most of those just named were sponsored and official, there were an equal number of surreptitious settlers.

The extreme western part of Georgia was the scene for an attempt on the part of the French to settle Jews and Gypsies on the lower Mississippi in the years from 1717 to 1722. The venture was launched by the Compagnie des Indes and a Scottish entrepreneur named John Law (evidently a Jew himself). Whether for good or ill, it



John Law, from a print by Leon Schenk in 1720 (Mackay, 1841).

160

Jews and Muslims in British Colonial America

was Law who introduced paper money, deficit spending, government bonds and many of the methods of state finance in use today. Historians are divided in opinion as to whether he was a "knave or a madman."²

Born at Edinburgh in 1671, Law carried on his ancient Fife family's business of goldsmithing and banking before becoming an international gambler and having the ill luck to shoot a rival dead in a London duel. He was arrested, but he somehow managed to escape to the Continent, where after a checkered career he ended up at the court of Louis XIV. A reward for his apprehension described him as "Captain John Law, a Scotchman, aged twenty-six; a very tall, black, lean man; well shaped, above six feet high, with large pock-holes in his face; big nosed, and speaking broad and loud."³ Law overhauled the strained finances of the kingdom and established the Royal Bank of France. He also acquired the state monopoly on tobacco; the exclusive privilege of trading to Mississippi, Louisiana, China and the French East Indies; and the minting of the coin of the realm, printing of money and issuance of government paper.

Under the scheme that came to be known as the Mississippi Bubble, the poor of Paris and Alsace—overwhelmingly composed of Jews and Gypsies—were to be gathered up and sent as colonists to New France. The land agent was Elias Stultheus, a Jew.⁴ Parisians subscribed in a frenzy to the various stock issues. Fortunes were made on speculation. The first fleet of ships set sail and deposited its human cargo several hundred miles up the Mississippi, between Natchez and Memphis. There the Jews and Gypsies, without arms or provisions, were supposed to hold the territory for France and combat the threat of Indian uprisings. After they realized they had been abandoned, however, many of them threw themselves on the mercy of the Natchez, Choctaw and Chickasaw. Others became part of the Old Settlers in today's Northern (formerly Western) Cherokee Nation of the Old Louisiana Territory, later known as the Lost Cherokees.⁵ The crash at home came in 1721 when it was discovered that the "junk bonds," as we would say today, were worthless. Law fell from grace and went into exile, giving up his titles and chateaux to take up a gambler's career again in the casinos of Europe.

As you can see in the last part of the post above, France had a financial crash caused by John Law's junk bonds. JOHN LAW BANKRUPTED FRANCE AND FLED FROM FRANCE!

HISTORY OF FRANCE,

FROM

THE MOST REMOTE PERIOD TO 1789,

BY

HENRI MARTIN.

Pulvis veterum renovabitur.

AUTHORIZED TRANSLATION FROM THE FOURTH PARIS EDITION,

BY MARY L. BOOTH.

VOLUME XV.

BOSTON:

WALKER, FULLER, AND COMPANY.

1866.

1721-1722.

NEW BANKRUPTCY.

63

by which you have ended the year that has just closed by ridding yourself of a rivalry equally dangerous to you and to us."¹

Law had left in chaos that France which he had undertaken to render so rich and prosperous; the plague devastating two great provinces;² all the rest of the kingdom disorganized; the currency more completely paralyzed than in September, 1715; a frightful mass of discredited paper encumbering every thing; the gold and silver confined in a few hands; all the works stopped; provisions monopolized or inaccessible by their price, — a dreary awakening from a dazzling dream!

The government extricated itself from the crisis by the old expedients, — violence and bad faith. It became bankrupt after the System, as it would have done without the System: it was the second general bankruptcy within six years! The four brothers Paris, the public executioners in financial matters, were charged with the new *visa*, to which were subjected all holders of paper connected with the System, including the contracts for *rentes* purchased with notes (January 26, 1721).³ It was nothing less than the census of all the fortunes in France.⁴ Categories were established, making a discount of one-sixth in nineteen-twentieths; an immense labor, by which it was sought, as in 1716, to observe a sort of relative justice in the violation of public faith. Five hundred and eleven thousand persons deposed to two thousand two hundred and twenty-one millions of paper, which was reduced five hundred and twenty-one millions: there remained about one thousand seven hundred millions, which was admitted as the capital of life and perpetual *rentes* on the Hôtel de Ville and the villain-taxes, or as payment for municipal offices (hereditary mayorships, etc.), which were reëstablished in 1722, and letters of mastership, which were created in the same year. A very small part of the debt (eighty-two and a half millions) was acquitted in specie. For the rest, forty millions per annum were assigned on the taxes, which guaranteed at most two per cent revenue for the perpetual *rentes*, and four per cent for the life-*rentes*: after

¹ *Mém. secrets* of Cardinal Dubois, t. II. p. 2. These are not really Memoirs, but authentic documents intercalated into a narration written by M. de Sevelinges, Paris, 1815. — Saint-Simon, t. XV. p. 384.

² See *Appendix*, I., — the Plague of Marseilles.

³ The bank-notes did not constitute half of the paper with which France was filled, — subscriptions of the company, receipts of the treasury, titles of new *rentes*, etc.

⁴ There were, according to a letter of Dubois, four hundred thousand declarations at Paris, and five hundred thousand in the provinces. — *Mém. secrets* of Dubois, t. II. p. 210.

Where did the jew John (((Law))) flee to after bankrupting France? He fled to NEW ORLEANS and made the Delta the slave capital of North America.

Mississippi Company

The **Mississippi Company** of 1684 became the **Company of the West** in 1717, and expanded as the **Company of the Indies** from 1719. This corporation, which held a **business monopoly in French colonies in North America and the West Indies**, became one of the earliest examples of an economic bubble.

History

The Banque Royale

In May 1716, the *Banque Générale Privée* ("General Private Bank"), which developed the use of paper money, was set up by **John Law**. It was a private bank, but three quarters of the capital consisted of government bills and government-accepted notes. In August 1717, he bought the Mississippi Company to help the French colony in **Louisiana**. In the same year Law conceived a joint-stock trading company called the *Compagnie d'Occident* (The Mississippi Company, or, literally, "Company of [the] West"). Law was named the Chief Director of this new company, which was granted a trade monopoly of the West Indies and North America by the French government.

Ref:

http://www.wikiwand.com/en/Mississippi_Company

<http://archive.is/t0VNp>

One of John Law's friends was a man by the name of Ambroise Haydel. You know that movie "Django"? The one where Jamie Foxx bragged about murdering White people and how good it felt? Well that plantation was created by Ambroise Haydel who was JEWISH! Are you starting to get it?

MEMORIALS
CEMETERIES
FAMOUS
CONTRIBUTORS

Ambroise Haydel

BIRTH	15 Nov 1702 Neunkirchen, Landkreis Neunkirchen, Saarland, Germany
DEATH	31 May 1774 (aged 71) St. John the Baptist Parish, Louisiana, USA
BURIAL	Saint John the Baptist Cemetery Edgard, St. John the Baptist Parish, Louisiana, USA
MEMORIAL ID	184615680 · View Source

SHARE

SAVE TO

SUGGEST EDITS

MEMORIAL

PHOTOS 0

FLOWERS 2

Ambroise Haydel [Heidel] was the progenitor of German Coast of Louisiana. On the November 14, 1720 list of families aboard the ship, Les Deux Freres, at Lorient in France, were found Ambroize Aidle, Mathieu, his brother Barbe, his sister and Catherine, his other sister. On this list, the place of Origin of the family is given as Saxe, or Saxony.

Ambros HEIDEL [a twin] was born and baptized on November 15, 1702, Neumkirchen Wurtzberg, Germany. The godparents were Ambros Horn, blacksmith, and [no mention of Godmother], he was a twin of Kaspar Haydel, sons of Johann Adam Haydel [Heidel] [Aydel]born 1670 Saxe or Saxony, died Sept. 12, 1720 Lorient, France, **their mother was Eva Anna Schnarberg born Neukirchen Bavaria.**

JEWISH
Ambros Heidel.s younger brother Johann Mathieu Haydel born Sept. 20, 1706 Neunkirchen Wurtberg, Germany is mentioned for the last time in 1727. It is possible that he was murdered by the Natchez Indians 1729 with the family of his sister. His sister was Barbe Haydel married first husband Johann George Betz, he was baptized Oct. 12, 1692 Weibstadt, Baden Germany,

Ambros Heidel.s younger brother Johann Mathieu Haydel born Sept. 20, 1706 Neunkirchen Wurtberg, Germany is mentioned for the last time in 1727. It is possible that he was murdered by the Natchez Indians 1729 with the family of his sister. His sister was Barbe Haydel married first husband Johann George Betz, he was baptized Oct. 12, 1692 Weibstadt, Baden Germany, diocese of Spire, married New Orleans, he was a Butcher and prevot.

1727: On the first of July 1727, Johann George Betz, his wife Barbe Haydel and two children are reported as inmates of the hospital in New Orleans, and on the 24th of August Betz died. His widow, Barbe who was the sister of Ambros Heidel [Haydel] then married Caspar Diehif of Alsace. The whole family, Diehi, his wife Barbe Haydel, two children, "a brother" [whose brother?] probably Mathieu Haydel were murdered in 1729 by the Natchez Indians in the great massacre in Natchez.

Because of the loss of the records of the parish church of St. Charles of the post of the Germans, Ambroise Heidel's exact date of death is unknown. The last reference in civil documents that indicated that he was still alive was on March 20, 1767, when Ambroise Haydel was one of the persons who conducted the inventory of the propey of Pierre Pommie.

On May 31, 1774, Marguerite CHOPE, the widow of Ambroise HAYDEL and her children sold a farm of 11 arpens wide by the customary dept [40] arpents] to Louis Girard PELLERIN, of New Orleans. The farm was bounded by the properties of Nicolas HAYDEL and Jean Jacques HAYDEL.

Census Nov. 1724 The German Village of Hoffen La. 10, Lieues above New Orleans, La. Ambros Heidel of Neumkirchen electorate of Mayence, Catholic, 22 years old. Baker. His wife, his brother 18 years old, his brother in-law age 13 crippled. One and a half years on the place " Good worker, very much at ease. One pig.

Census 1731 Ambros Heidel, wife two children, one engage, three negros, two cows [Source " The Settlement of The German Coast of La" by J. Hanno Deile.

The final census which included Ambroise Heidel was taken on Jun. 25, 1766:

Ambroise Edel, his wife, 1 son of over 15 years, 9 slave men, 5 slave women, 3 slave boys, 3 slave girls, 1 horse, 2 oxen, 5 cows, 5 young bulls and calves, 18 sheep 10 pigs, 2 muskets and 12 arpents of occupied land.

Ambroise Haydel was a Baker, also founded Plantation now known as the Whitney Plantation.

Immigration Nov. 14, 1720 Ship Le Deux Freres from Lorient France to Louisiana.

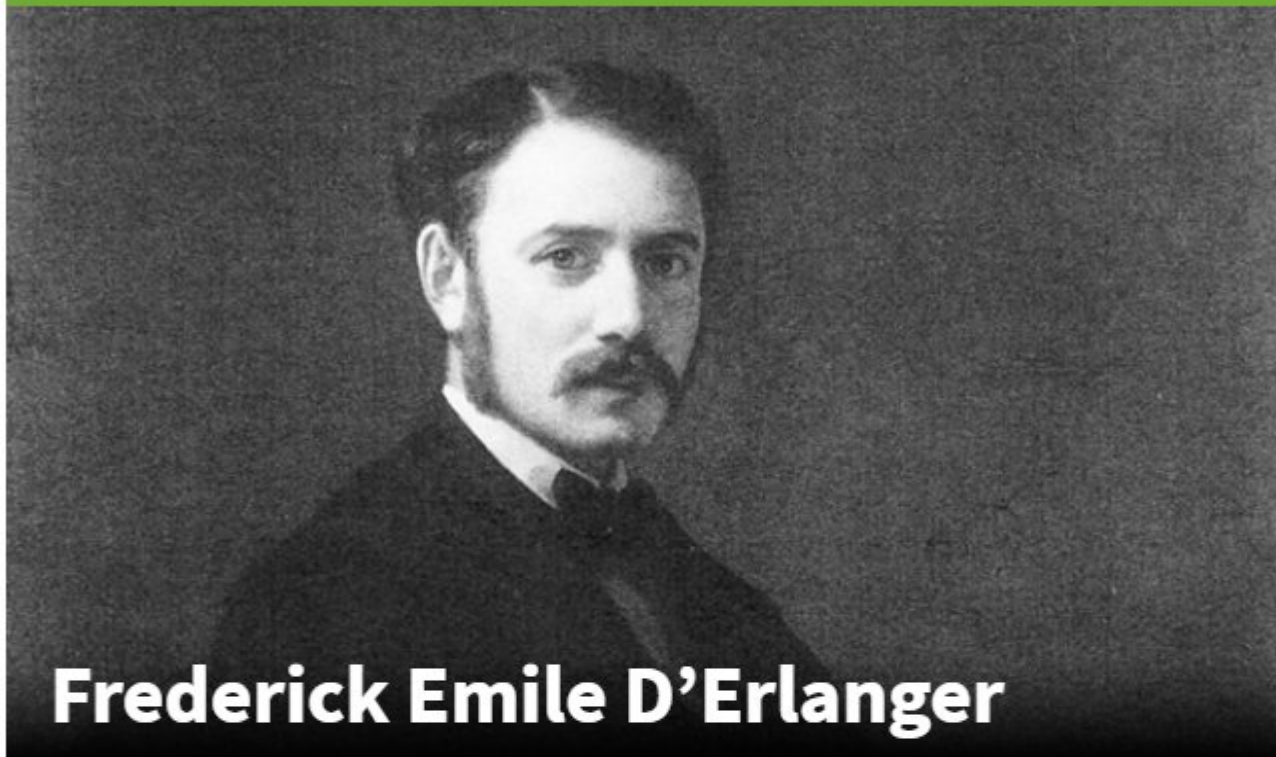
Ambroise Haydel married Anna Margarite Schaff [SCHOFF] Abt. May 31, 1720, she was born abt. 1706 Schoenbourg Bas-Rhin, France, daughter of Hans Jacob Shaff[Schoff] Chauffe and Anna Maria Foltzloger. Anna Margarite died Dec. 10, 1778 Edgard St. John Baptist Parish, La. Eight known children born to this marriage.

[Source- "German Coast Families" by Albert J. Robichaux Jr.] Also- St. Charles Original Acts and Archdiocese of New Orleans Sacramental Records.

Ambroise Haydel and Margarite Schaff [Schoff] were my ggggg-grandparents

Bobbie Hymel Wade


The Confederates were financed by a French JEW (Louisiana JEW), Frédéric Émile d'Erlanger. He was the son-in-law of John Slidell (mentioned earlier). Loan amount: \$15,000,000.00 (\$0.5 BILLION today) Slidell, Louisiana, northeast of New Orleans, is named after John Slidell.



Frederick Emile D'Erlanger

1832 - 1911



 Actuary, Banker

Merchant banker

Frederick Emile D'Erlanger was the son of Raphael Erlanger, a Jewish banker in Frankfurt. Frederick was awarded the title of baron by Napoleon III, and was instrumental in raising loans for the Confederacy during the American Civil War. In 1873, he established the City of London merchant bank of Erlanger & Co., which chiefly dealt in financing American railways. His son Emile Beaumont D'Erlanger was a significant figure in financing railways in South Africa. Other members of the family, some of whom were Roman Catholics, were important in the finance of electric tramways and later in British aviation. Emile's son Gerard Leo D'Erlanger was Chairman of BOAC (the publicly owned British Overseas Aircraft Company) from 1956 until 1960.

A Confederate Success in Europe: The Erlanger Loan

By JUDITH FENNER GENTRY

THE RECORD OF THE CONFEDERATE STATES OF AMERICA IN Europe looks bleak as it appears in historical writings. Failure to achieve recognition, inability to gain relief from the blockade, and reliance upon the ill-conceived King Cotton diplomacy dominate the story. Only the escape of the foreign-built cruisers—the *Florida*, *Alabama*, *Georgia*, *Stonewall*, and *Shenandoah*—and the eventual introduction of an efficient blockade-running fleet stand out as exceptions to the rule of disappointing performances. But this paper proposes to demonstrate that the Erlanger loan must be added to the list of successful Confederate efforts in Europe.

The Erlanger loan was the only foreign loan effected during the American Civil War. When Confederate chances of military success appeared good in the winter of 1862–1863, the Confederacy contracted with Emile Erlanger and Company of Paris for a large loan to be brought out in the financial capitals of Europe. Initially successful, the bond issue soon ran into difficulties, but it was saved from failure by decisive Confederate action. Continued good management enabled the loan to provide the Confederacy with more European funds than the total raised in Europe by the much-praised system of cotton exportations. From September 1862 when the supply of bills of exchange in the Confederacy became insufficient for Confederate needs until mid-1864 when shipments of cotton began to provide sums in Europe on a large scale, the Erlanger loan was the major source of funds for use in Europe. Without the Erlanger loan money, purchases of arms, supplies, and ships in Europe would have stopped, and Confederate credit would have been ruined.¹

¹ See the discussion of the comparative results of various methods of fund raising by the Confederates in Europe in Judith Anne Fenner, "Confederate Finances Abroad" (unpublished Ph.D. dissertation, Rice University, 1969), 9–13, 245–46. James D. Bulloch to James H. North, December 16, 1862; January 20, March 17,

Three of the estimates have had little influence on general accounts of Confederate activities abroad. John Bigelow, the United States consul general in Paris during the Civil War, estimated in 1888 that the Confederates had received only \$4,000,000 from the \$15,000,000 loan. His calculation procedure was very weak, however; he merely took the \$6,000,000 he thought was lost in the market, added the \$5,000,000 paid for ships that were never delivered, and subtracted the sum from \$15,000,000 to arrive at his estimate of \$4,000,000.²⁵ In 1954 Richard Cecil Todd stated that the income from the Erlanger loan was \$7,675,501.25.²⁶ This was the figure given in a memorandum in the captured Confederate records, entitled "Summary of Nett Proceeds . . ." and made up from the accounts sent by McRae. But the summary was only a rough approximation which indicates no understanding of the complexity of the loan and converts dollars to pounds at a ratio of \$5.25 to 1.²⁷ The third unnoticed estimate was made by Richard Irwin Lester in 1961. He had access to the accounts of the loan kept by Erlanger and Company and estimated that less than \$3,000,000 was received from the loan by the Confederacy. His quotation from an account of October 1, 1863, indicates that those Erlanger records were very similar to the accounts current between the

²⁵ Bigelow, *France and the Confederate Navy*, 188.

²⁶ Todd, *Confederate Finance* (Athens, Ga., 1954), 184.

²⁷ Summary of net proceeds, October 1, 1864, Records Relating to the Construction of Ships in Europe, Entry 322, Record Group 365 (National Archives).

MRS. GENTRY is assistant professor of history at the University of Southwestern Louisiana.

The STORY BEHIND the STONE

By Robert Jeanfreau



PELICAN PUBLISHING COMPANY
Gretna 2012

Library of Congress Cataloging-in-Publication Data

Jeanfreau, Robert.

The story behind the stone / Robert Jeanfreau.

p. cm.

ISBN 978-1-4556-1519-3 (pbk. : alk. paper) — ISBN 978-1-4556-1520-9 (e-book) 1. Monuments — Louisiana — New Orleans. 2. Public sculpture — Louisiana — New Orleans. 3. Statues — Louisiana — New Orleans. 4. New Orleans (La.) — Buildings, structures, etc. I. Title.

F379.N565A25 2012

976.3'35 — dc23

2011045845

For most New Orleanians, the name Slidell only conjures up images of the city by that name located north of Lake Pontchartrain. That city was, in fact, named in honor of John Slidell by his son-in-law, Baron Frederick Emile d'Erlanger. Like Judah P. Benjamin, a local politician who would achieve prominence in the Confederacy, John Slidell played an important role in both local and national politics before falling into obscurity.

Although destined to become one of the staunchest supporters of the South during the Civil War, Slidell was born in New York City in 1793. After earning a degree from Columbia College, he studied law and became known as an expert in maritime law. He moved to New Orleans in 1819, and in 1828 Andrew Jackson appointed him the city's district attorney. At the age of forty-two, he married Mathilde Deslonde, a lovely girl from a prominent Creole family. Mathilde had met and befriended John's sister years earlier. At the age of fifteen, Mathilde had been sent to a school in New York City to learn English. Julia, John Slidell's sister, was attending this same school, learning French.

For a time, Slidell and his wife lived in the French Quarter in a house that still stands at 312 Royal Street. They also spent some time at the Deslonde family plantation, Belle Pointe.

Jews financed the North AND South in the Civil War, and for good reason (in their minds anyway). How many White people (Europeans) killed each other over the Jews' slave commodity? All forced into war through a draft, the first in American history.

THE RULING ELITE

A STUDY IN IMPERIALISM,
GENOCIDE AND EMANCIPATION

DEANNA SPINGOLA

Jewish financiers funded the American Revolution as well as the war people mistakenly refer to as the Civil War. Haym Solomon financed the Revolutionary War while Seligman Brothers and Speyer & Company financed the North and Frédéric Emile d'Erlanger financed the South. Kuhn Loeb and Company financed the development of the railroad industry. Haym Solomon, highly regarded as a hero, may have been a Rothschild agent, based solely on circumstantial evidence. If he was associated with Rothschild, then the House of Rothschild financed both sides of the American Revolution. International bankers avoid allegiances to any country. However, they will finance any government that accommodates the bankers who make huge profits through warfare. Ultimately, they seek to annihilate all governments in order to establish their own global governance. Financing war accomplishes the destabilization of a country and accrues great indebtedness, payable to the Rothschilds.⁷⁹³

I haven't even touched on Germany or the Dutch West Indies which was wholly financed and operated by Jews, but here we find that the Jewish Seligman brothers went to Germany and acquired financial backing for the Civil War. From this, we can understand Germany's Jewish problem.

Jesse Seligman.

Bibliography:

In Memoriam Jesse Seligman, New York, privately printed, 1894, p. 229.

Joseph Seligman:

Founder of the firm of Seligman Brothers; born at Baierdsdorf, Bavaria, Nov. 22, 1819; died at New Orleans April 25, 1880. He was educated at the gymnasium of Erlangen, from which he graduated in 1838. He then studied medicine, and in the same year went to the United States, where he acted as cashier and private secretary to Judge Asa Packer, president of the Lehigh Valley Railway. Establishing himself as a dry-goods merchant at Greensboro, Ala., he was joined by his brothers, and soon acquired sufficient capital to open an importing house in New York (1848). At the outbreak of the **Civil war** he founded the banking-house of J. & W. Seligman & Co., New York, having visited Germany in order to acquire financial connections in that country. In large measure the financing of the Civil war, so far as European capital was concerned, was managed by the Seligman firm. In 1877 he rendered an important service to the Navy Department of the United States by holding over till the following fiscal year a large debt due to the firm; for this he received the official thanks of the department, of which his firm was thenceforth the financial representative. He was an intimate friend of President Grant, by whom he was at one time offered the post of secretary of the treasury, which he declined.



©JewishEncyclopedia.com

Seligman was the founder of the Hebrew Orphan Asylum, and was one of the founders of the Society for Ethical Culture, toward which he contributed large amounts, and of which he was president till his death. For a number of years he was a member of the Board of Education of the City of New York, and he was chairman of one of its most important committees. He was a member of the famous Committee of Seventy, during the Tweed régime. The first Rapid Transit Commission, which initiated the whole plan for better transportation facilities in New York, was presided over by him, and he was an early president of the American Geographical Society, in which he took much interest.

In 1857 the clothing business had become so lucrative that it was decided to supplement it by a banking business. Joseph Seligman, the head of the firm, going to Europe and establishing relations with German bankers, at the same time placing United States bonds on the Frankfurt Stock Exchange; since that period the firm of Seligman Brothers has been concerned with every issue of United States bonds.

In 1863 Joseph Seligman established the firms of J. & W. Seligman & Co., New York; Abraham Seligman & Co., San Francisco (subsequently merged with the Anglo-Californian Bank); Seligman Brothers, London; Seligman Frères et Cie., Paris; and Seligman & Stettelmeier, Frankfurt-on-the-Main.

An interesting feature about the formation of these firms was that the profits and losses of all of them were divided equally among the eight brothers, who thus followed the business policy established by the Rothschilds and pursued by that family for many years. In 1879 the Seligmans, with the Rothschilds, took over the whole of the \$150,000,000 bonded loan of the United States. They have been financial agents for the Navy and the State Department of the United States since 1876, and are the accredited agents of that government both abroad and at home. Besides their interests in United States bonds, the firm of J. & W. Seligman is connected with many railway companies, especially in the Southwest.

In 1905 the members of the family established at their original home in Baidorf an institution for the training and support of children during the absence of their parents at work, and open to all the inhabitants of Baidorf without distinction of creed.

BIBLIOGRAPHY: In *Memorial Jesse Seligman*, New York, privately printed, 1894.

Edwin Robert Anderson Seligman: American political economist; born in New York April 23, 1861; educated at Columbia University (Ph.D. 1884); studied at the universities of Berlin, Heidelberg, Geneva, and Paris. He became prize lecturer at Columbia in 1885, full professor in 1891, and is now (1905) head of the faculty of economics and sociology. He has particularly devoted himself to the economics of finance, on which he has written two important treatises: "Essays in Taxation," 3d ed. 1900; and "The Shifting and Incidence of Taxation," 2d ed. 1899. He has written also "Railway Tariffs," 1887; "Progressive Taxation in Theory and Practice," 1894; and "Economic Interpretation of History," 1902.

Seligman has been president of the American Economic Association, besides being connected with many scientific and philanthropic societies. He was a member of the Committee of Seventy and secretary of the Committee of Fifteen in New York city; having shown great interest in municipal reform, he became president of the Tenement-House Building Company of New York. He is likewise president of the Ethical Culture Society of New York.

BIBLIOGRAPHY: *Who's Who in America*, 1905.

Isaac Newton Seligman: American banker and communal worker; born in New York July 10, 1855; @JewishEncyclopedia.com

educated at Columbia Grammar School and Columbia College, from which he graduated in 1876. He was one of the crew which won the university eight-oar college race on Saratoga Lake in 1874. In 1878, after having finished an apprenticeship in the firm of Seligman & Hellman, New Orleans, he joined the New York establishment, of which he became head in 1889, on the death of his father, Joseph Seligman. He has been connected with almost all the important social-reform committees in New York, and is a trustee of nineteen important commercial, financial, and other institutions and societies, including the Munich Life Assurance Company, St. John's Guild, and the McKinley Memorial Association, and has been a member of the Committee of Seventy, of Fifteen, and of Nine, each of which attempted at various times to reform municipal government in New York; of the last-named body he was chairman. He is a trustee of Temple Emanu-El and of the Hebrew Orphan Asylum, as well as of the United Hebrew Charities, though he is also a member of the Ethical Culture Society.

BIBLIOGRAPHY: *Bankers' Magazine*, March, 1899; *Union Historical Association*, 1901, special issue; *New York Tribune*, July 4, 1899.

Jesse Seligman: American banker and philanthropist; born at Baidorf, Bavaria, Aug. 11, 1827; died at Coronado Beach, Cal., April 23, 1894. He followed his brothers to the United States in 1841, and established himself at Clinton, Ala. In 1848 he removed with his brothers to Watertown, N. Y., and thence, with his brother Leopold, went to San Francisco in the autumn of 1850, where he became a member of the Vigilance Committee, as well as of the Howard Fire Company. He remained in California till 1857, when he joined his brother in establishing a banking business in New York. With his brother Joseph he helped to found the Hebrew Orphan Asylum in 1859, and was connected with it till his death. At the time of his death he was a trustee of the Baron de Hirsch Fund. He was a member of the Union League Club, of which he was vice-president, and from which he resigned in 1893 when the club for racial reasons refused to admit to membership his son Theodore. He was head of the American syndicate formed to place in the United States the shares of the Panama Canal.

BIBLIOGRAPHY: In *Memorial Jesse Seligman*, New York, privately printed, 1894, p. 229.

Joseph Seligman: Founder of the firm of Seligman Brothers; born at Baidorf, Bavaria, Nov. 23, 1819; died at New Orleans April 25, 1880. He was educated at the gymnasium of Erlangen, from



Jesse Seligman.

which he graduated in 1838. He then studied medicine, and in the same year went to the United States, where he acted as cashier and private secretary to Judge Asa Packer, president of the Lehigh Valley Railway. Establishing himself as a dry-goods merchant at Greensboro, Ala., he was joined by his brothers, and soon acquired sufficient capital to open an importing house in New York (1848). At the outbreak of the Civil war he founded the banking-house of J. & W. Seligman & Co., New York, having visited Germany in order to acquire financial connections in that country. In large measure the financing of the Civil war, so far as European capital was concerned, was managed by the Seligman firm. In 1877 he rendered an important service to the Navy Department of the United States by holding over till the following fiscal year a large debt due to the firm; for this he received the official thanks of the department, of which his firm was thenceforth the financial representative. He was an intimate friend of President Grant, by whom he was at one time offered the post of secretary of the treasury, which he declined.

Seligman was the founder of the Hebrew Orphan Asylum, and was one of the founders of the Society for Ethical Culture, toward which he contributed large amounts, and of which he was president till his death. For a number of years he was a member of the Board of Education of the City of New York, and he was chairman of one of its most important committees. He was a member of the famous Committee of Seventy, during the Tweed régime. The first Rapid Transit Commission, which initiated the whole plan for better transportation facilities in New York, was presided over by him, and he was an early president of the American Geographical Society, in which he took much interest.

In the summer of 1877 great indignation was aroused by the refusal of Judge Hilton, on racial grounds, to receive Mr. Seligman and his family at the Grand Union Hotel in Saratoga. It was the first incident of this kind that had occurred in the United States. It called forth most emphatic expressions of disapproval by representatives of various races and religions, and evoked a long eulogy (June 27) on the Hebrew race by Henry Ward Beecher. It is understood that the incident caused the ruin of A. T. Stewart's store, then managed by Judge Hilton, and which was afterward taken over by John Wanamaker of Philadelphia.

BIBLIOGRAPHY: *New York Tribune*, July 4, 1899. Henry Ward Beecher's eulogy was reprinted in *The Menorah*, March, 1900.

SELIGMANN, FRANZ ROMEO: Austrian physician and Persian scholar; born at Nikolsburg June 30, 1808; died at Vienna Sept. 15, 1892. Educated at the gymnasium and University of Vienna (M.D. 1830), he became privat-docent at his alma mater in 1833. From that year to 1838 he was assistant at the Allgemeine Krankenhaus; in 1848 he received the title of professor; in 1850 he was appointed assistant professor and in 1869 professor of the history of medicine. He resigned his university position in 1878.

Of Seligmann's works may be mentioned: "De @JewishEncyclopedia.com

Re Medica Persarum" (Vienna, 1832), a translation and interpretation of the oldest Neo-Persian manuscript on medicine; "Liber Fundamentorum Pharmacologie Auctore Abu Mansar" and "Ueber Drei Höchste Seltene Persische Handschriften," *ib.* 1833; "Götter, Satyrn und Faune," *ib.* 1838; "Die Heilssysteme und die Volkskrankheiten," *ib.* 1850; "Adam Chenot und Seine Zeit," *ib.* 1861; "Ueber Begräbniss in Culturhistorischer Beziehung," *ib.* 1864.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, I., Vienna, 1883; *Pögel, Biog. Lex.*

F. T. H.

SELIGMANN, LEOPOLD, RITTER VON: Austrian army surgeon; born at Nikolsburg Jan. 18, 1815; brother of Franz Romeo Seligmann. He received his education at the gymnasium of his native town and at the University of Vienna, taking the medico-surgical course at the Joseph-Akademie (M.D. 1843). He was appointed assistant surgeon in the army in 1848, and surgeon in 1855, after the revolution in Italy. He took part in the wars of 1859 and 1866, both in Italy; from 1868 to 1876 he was attached to the Ministry of War at Vienna; he became surgeon-major in 1871, and resigned in 1876, with the rank of lieutenant-colonel.

Besides his essays in the professional journals Seligmann has written "Gemeinnützige Auszüge aus den Sanitätsvorschriften zum Selbstunterricht für Reservärzte," 1873.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, II., Vienna, 1883.

F. T. H.

SELIGSOHN, MAX: Russian-American Orientalist; born in Russia April 13, 1865. Having received his rabbinical training at Slutsk, government of Minsk, he went in 1888 to New York, where he studied modern languages till 1894, in which year he went to Paris to study Oriental languages, especially Semitics ("élève diplômé" of the Ecole des Langues Orientales, 1897, and of the Ecole des Hautes Etudes, 1900). In 1898 he was sent by the Alliance Israélite Universelle to Abyssinia to inquire into the conditions of the Falashas; but, certain difficulties arising, he was able to proceed no farther than Cairo, where he taught for eighteen months. Returning to Paris, he was invited in 1902 to go to New York to become a member of the staff of office editors of THE JEWISH ENCYCLOPEDIA.

Seligsohn is the author of: "Le Diwan de Tanfah ibn al-'Abd" (Paris, 1900), a translation from the Arabic into French, with notes and an introduction; a French translation of "Kitab al-Raml," an Arabic work on geomancy, with preface and notes; (with E. N. Adler) "Une Nouvelle Chronique Samaritaine," Paris, 1903. He is a contributor to the "Jewish Quarterly Review" and the "Revue des Etudes Juives," mostly on Judæo-Persian literature.

F. T. H.

SELIGSOHN, SAMUEL: Hebrew poet; born at Samoczin, Posen, 1815; died there Oct. 3, 1866. He published "Ha-Abil" (Berlin, 1845), an epic. Another epic, on the destruction of Jerusalem, and various essays by him remained in manuscript.

BIBLIOGRAPHY: *Orient, Litt.* 1845, No. 22; *Allg. Zeit. des Jud.* 1866, No. 45.

D.

<http://d2b4hhjd1xs9hu.cloudfront.net/H11H168U.jpg>
<http://archive.fo/A3Ze6>

<http://d2b4hhjd1xs9hu.cloudfront.net/H11H169T.jpg>
<http://archive.fo/6IPzU>

Let's go back to the 1st slave ship named "The Good Ship Jesus", better known as "Jesus". Wouldn't that be a mockery of Jesus' name? The man who died for our salvation at the hands of the Jews, is the very name for a slave ship? It turns out Sir Hawkins and Sir Drake were Jews.



John Hawkins

John Hawkins (1532–1595) was a kinsman of Drake, and his life serves as a critical piece of evidence for our Sephardic-Morisco thesis. His father, William, was the leading merchant in Plymouth during the 1530s and traded in the Caribbean and with Portuguese-held Guiana. The ports of Plymouth and Bristol from which he sailed were notable locations for what have been termed port Jews. From Plymouth and Bristol men sailed in the company of Magellan (1480–1521) and Sebastian Caboto (1476–1557).⁴⁸ Among these ambiguous figures was Captain Roger Barlow, who later accompanied Drake to North America.⁴⁹

The **Hawkins** family history in Cornwall can be traced to the late 1400s, when John **Hawkins** (Hauquin)⁵⁰ of Towistock (i.e., Tawes)⁵¹ married Joan Amydas (compare Amadas, above) of Launceston. All these names appear to be Sephardic Jewish. John and Joan **Hawkins** had a son, William, who by 1524 was treasurer for the Corporation of Plymouth and tax collector for Devon county. William married Joan Trelawny (Trelauni, Cornish surname), fathering sons William in 1519 and **John** in 1532. A later Richard **Hawkins** from this same line, born 1560, would marry Judith Heale of a Bristol family which immigrated to Virginia in 1620, and which is related to one of the authors (Hirschman). The Heale family's name underwent permutation to Hale in the Colonies. They are listed as free persons



Sir John Hawkins. **Hawkins'** surname was rendered Haquines in Spanish, a common Sephardic surname from the Hebrew for physician (Print Collection, Miriam and Ira D. Wallach Division of Art, Prints and Photographs, The New York Public Library, Astor, Lenox and Tilden Foundations).

Book title:

"Jews and Muslims in British Colonial America: A Genealogical History"

Page 16

of color in Tennessee during the late 1700s and are considered Melungeon, members of a Lower Appalachian ethnic isolate believed to derive from Portuguese Jews and fellow travelers like Moriscos and Scotsmen.⁵²

Hawkins' biographer, James Alexander Williamson, states, "The customs ledgers of Henry VIII show William Hawkins exporting cloth and tin to the ports of Western Europe and importing a variety of goods, the salt of Rochelle, wines of Bordeaux, Portugal and Spain, sugar and pepper probably from Portugal, olive oil ... and soap from Spain.... It is very probable that some of the sugar and wines were bought from the Canaries."⁵³ In all these ports, Jews, crypto-Jews, Moors and crypto-Muslims were often in control of maritime trade. Hawkins also traded with Portuguese Brazil, under the invading Dutch the first land in the West that opened up for free-standing Sephardic settlements. He dealt with other merchants such as Robert Reneger, Thomas Borey and John Phillips.⁵⁴ The pattern of trading and origin of these surnames are indicative of Sephardic Jewish ethnicity.

By 1548 the Hawkins family and its associates were trading in Morocco, a haven for both Sephardim and Moriscos. The French ports with which the family traded — Dieppe, Rouen and La Rochelle — were also heavily populated by Protestant Huguenots, many of whose origins were Sephardic and Morisco.⁵⁵ These French Protestants by 1560 had undertaken attacks on Spanish interests in Cartagena, Santa Marta, Havana and Santiago. One may speculate that when Rouen, a center of English Jewry exempt from many of the regulations concerning Jews since the time of William the Conqueror or before, passed to the French under Queen Mary in 1553, many Rouennais Jews threw in their lot with the Huguenots to escape the growing anti-Jewish climate. Rouen and Le Havre became popular stopping-off points for Spanish Jews in exile.



At any rate, it was the Sephardic and Morisco population of Spain — fleeing after 1492 to France, the Dutch Republic and England — that was most committed psychologically and militarily to her destruction as a world power. The Protestant regimes in France, Holland, and Britain undoubtedly were aware that several of their most fervently

Admiral Sir Charles Howard, 1st Earl of Nottingham. This portrait exemplifies the physical appearance of several persons in Britain's Navy under the rule of Elizabeth I. Are they of Sephardic or Morisco descent? Indicatively, Howard's flagship was named the *Ark Royale* (Print Collection, Miriam and Ira D. Wallach Division of Art, Prints and Photographs, The New York Public Library, Astor, Lenox and Tilden Foundations).

Book:

"Jews and Muslims in British Colonial America: A Genealogical History"

Page 17

Sir Francis Drake

Drake was born in Devon around 1540 and was a kinsman of the **Hawkins** family, which included **John Hawkins**, one of the great English sailors of the period. Biographer Peter Whitfield comments that "in Drake resentment of Spain became a passion."³⁹ He learned sailing, as did most of his compatriots, from Sephardic and Morisco navigators like Martin Cortes and Pedro da Medina. In 1595, **John Davis**⁴⁰ translated Medina's navigational writings into *The Seaman's Secrets*. The Cornish ports of Bristol and Plymouth, both known to have crypto-Jewish communities, became breeding grounds for a generation of privateers eager to damage Spain's interests in the Americas.

Drake was perhaps foremost among them. He spent his early years engaged in contraband trade skirmishing with the Spanish in the Canaries and the Azores, both of which harbored large crypto-Jewish communities.⁴¹ Drake captained a ship owned by his kinsman **Hawkins** named the *Judith* (heroine from Hebrew legend). Within a few years he had fervently committed himself to destroying Spanish holdings in the Americas. As his biographer points out, "Spain and all things Spanish became his prey ... he would dedicate himself to attacking and plundering Spanish possessions."⁴²

In May 1572, Drake set sail from Plymouth in a ship named *The Swan and the Pasha* (English royal emblem and Ottoman title). Arriving in Panama, he formed an alliance with a group of French Huguenot privateers. These, we can surmise, included many crypto-Jews if a study of the antecedents of Huguenots among refugees of the Spanish Inquisition can be believed.⁴³ They succeeded in capturing a Spanish treasure caravan totaling 300 tons of silver. Drake returned to England not only a stupendously wealthy man, but also a national hero catapulted to the highest fame.

Among Drake's other exploits was the first English circumnavigation of the world sailing in the *Golden Hind* (cabalistic title),⁴⁴ following Sephardic/Morisco maps drawn by Mercator, Abraham Ortelius (Ortello, Italian) and Fernão Vaz⁴⁵ Dourado.⁴⁶ Perhaps his most revealing initiative, with regard to our thesis, was leading the Great



Nineteenth-century engraving of a portrait of Drake by an unknown artist, circa 1580. The original telltale six-pointed stars in his coat of arms in the upper left were changed to eight-pointed, evidently to obscure his Jewish origins (Print Collection, Miriam and Ira D. Wallach Division of Art, Prints and Photographs, The New York Public Library, Astor, Lenox and Tilden Foundations).

West Indian Raid in 1585, which took a fleet of over 20 ships and 1,000 soldiers on a destructive blitz through the Spanish Caribbean, including the ports of Santo Domingo in Hispaniola and Saint Augustine in Florida. The tour ended with a stop to bring relief to his kinsman Raleigh's floundering Roanoke Colony off the Virginia coast. In each foray into Spanish territories, Drake made a special effort to sack and ruin Catholic churches. At the same time he officiated in Old Testament prayer and psalm reading on board ship. His final stroke against the Spanish came in 1588 when on the aptly named *Revenge* he led the British victory in the fight against the Armada.

We propose that not only was Drake aware that he had Sephardic Jewish antecedents, but the Spanish were as well. His surname Drake is Spanish for dragon.⁴⁷ DNA samples from Drake's brother's descendants (Francis had no children) show their Y chromosome to be type R1a1—a common Ashkenazi Levite lineage.

Book:

"Jews and Muslims in British Colonial America: A Genealogical History"
Pages 15 and 16

The 1st town in North America was St. Augustine, and it was also the 1st place in North America with slaves. Let's look at the research Jews have been doing on the people of St. Augustine. Oh look! They were Jews!

The St. Augustine Jewish Historical Society is exploring the possibility that the first Jews to settle in the United States arrived in St. Augustine during the first weeks of September 1565. In other words, they arrived with Pedro Menendez de Aviles, who established St. Augustine.

If the group is right, the Jews would have converted to Catholicism, but as a way of hiding their true faith because of the Spanish Inquisition. They were known as Marranos.

Among the pieces of evidence:

- * Burials at the original Nombre de Dios Mission. Some are buried with their feet toward the altar of the church and others are buried facing east. No one is quite certain why. It's a common Jewish custom in North America and Spain to bury dead with the feet facing toward the east and Jerusalem.

- * Pedro Menendez's wife was Maria Solis. Her brother commanded the fleet that arrived off St. Augustine on Aug. 28, 1565. Solis can be a name referring to a place in Spain, but it is also a common Jewish name.

- * Menendez waited until Sept. 8, 1565, to come ashore and claim the region for Spain. The group wonders if he was waiting until the day after Yom Kippur, the Jewish Day of Atonement described in the biblical book of Numbers, Chapter 29.

<https://web.archive.org/web/20170531040517/http://staugustine.com/news/local-news/2011-11-06>

Now that we've established Jews lived in St. Augustine when slaves were brought to North America, let's look a little deeper. Ok, so the "Catholic" mission there was named "Nombre de Dios" in remembrance of Yom Kippur, a Jewish holy day, and it was named by a Jewish converso.



St. Augustine Jewish Historical Society

18 December 2013 · 🌐

The upcoming 450th Anniversary of the founding of St. Augustine, Florida on September 8, 1565 has aroused new interest in understanding the role Converso played in establishing the oldest permanent city on Continental North America. September 8, 1565 saw Adelantado Pedro Menendez de Aviles leave his flagship, the San Pelayo, board a chalupa, make his way over the sandbar at the mouth of the harbor and set foot on land, first kneeling and kissing a cross held by Father Francisco Lopez de Mendoza Grajales, then participating in the first Catholic Mass offered in what would become the United States of America. Concerned that in the celebration by the Catholic Community, the echoes of Jewish existence carried by Conversos in Menendez' party would be overlooked, the local Jewish

community has formed the St. Augustine Jewish Historical Society, a group that has taken upon itself the task of representing Jewish interests in the celebrations marking the 500th anniversary of the discovery of La Florida by Juan Ponce de Leon and the 450th anniversary of the creation of a continuous habitation by the Spanish on continental North America.

The St. Augustine Jewish Historical Society has created investigative groups tasked with examining the onomastic evidence by comparing lists of early settlers, including members of Menendez' first venture with known Converso names and families as well as with names of individuals tried before the courts of the Inquisition for Judaizing. Further investigative groups are developing arguments based on five hypotheses proposed at the outset of the Society's work:

The "undocumented" passengers taken on by Menendez as he left Cadiz on Wednesday, June 27, 1565 were unable to meet *limpieza de sangre* (purity of blood) requirements for passage to the New World because of their Converso backgrounds.

The dates of Menendez' sighting of land and the decision not to disembark until the passage of 10 days was made on the basis of a type of "remembrance" of Rosh Hashannah, Aseret Y'may Tshuvah-The Ten Days of Repentance and Yom Kippur.

The decision to name the mission founded on September 8, 1565 "Nombre de Dios" was based by a type of "remembrance" of the ritual of Yom Kippur. Menendez' brother-in-law and naval commander Gonzalo Solis de Meras, was of Converso descent.

The position of early burials with some human remains found facing east was arranged by an early descendant of Conversos as a type of "remembrance" of Jewish practice.

References:

<https://www.facebook.com/StAugustineJewishHistoricalSociety/posts/687956611236319>

<http://archive.is/o7nLS>

The decision to name the mission founded on September 8, 1565 "Nombre de Dios" was based by a type of "remembrance" of the ritual of Yom Kippur. Menendez' brother-in-law and naval commander Gonzalo Solis de Meras, was of Converso descent.

More on the "Catholic" mission in St. Augustine, created by Converso Jews. The town was established by JEWS who brought the 1st African Slaves. Pedro Menendez was a JEWISH converso, and it's an established fact in Jewish literature. JEWS brought North America's 1st slaves.

Jewish historical tour of St Augustine a success

April 1, 2012 Community

Rabbi Merrill Shapiro, President of the St Augustine Jewish Historical Society, reported to Historic City News on the success of a recent experimental prototype Jewish Tour that included visits and a discussion of eight significant sites around America's first European City.

The prototype Jewish Tour of St Augustine was purposely limited to 18 Jewish and Christian participants who visited several spots on the grounds of Nombre de Dios and observed the neighboring Fountain of Youth Archaeological Park.

The idea for the historical tours originated from the study being conducted by the St Augustine Jewish Historical Society based on their hypothesis that at least some of those who established St Augustine 450 years ago were Marranos.

These so-called "Jews in hiding", were fearful for their lives during the century leading up to the Inquisition in Spain that culminated in the expulsion of the Jews on August 1, 1492. They feigned conversion to Catholicism. Many Marranos took Hispanic surnames.

Some are thought to have accompanied Pedro Menendez de Aviles during the first landing of Spanish settlers on September 8, 1565.

TOUR HIGHLIGHTS:

Participants had an opportunity to discuss perceptions of the 200-foot tall cross that is central to the Nombre de Dios Mission. Research has confirmed a tendency of Christians to associate the emotion "Love" with the cross — while Jews often associate the emotion "Fear."

The only Spanish Mission in Florida, not named for a saint or an Indian tribe, was "Nombre de Dios". In 1565, we know that the Julian calendar was in use; making the day the landing party came ashore in St Augustine the day after Yom Kippur — the day the High Priest, would enter the Holy of Holies and pronounce the ineffable "Nombre de Dios", the Name of God.

The tour also examined suspected burial sites behind 1 King Street; what is now AIA Alehouse. "It is quite possible that Marranos, Conversos, Crypto-Jews, New Christians are buried here," said Shapiro of those who settled the area in the earliest beginnings of the European presence in continental North America.

At the Hilton Garden Inn, once the site of the Monson Motor Lodge, Rabbi Shapiro pointed out that the largest-ever mass arrest of Rabbis in the history of the United States took place here on June 18, 1964. At the time, Shapiro was a teacher in Springfield, New Jersey; at the Religious School of Rabbi Israel Dresner.

Responding to a request from the Reverend Dr. Martin Luther King, Jr., for Dresner to recruit rabbis to come to St Augustine and take part in the movement to create racial equality, Dresner and 15 other Rabbis were arrested along with Albert Vorspan of the Union of American Hebrew Congregations.

The tour group visited the city's First Congregation Sons of Israel; the oldest synagogue sanctuary in continuous use in Florida and concluded at the Ponce de Leon Hotel, built by Henry Flagler in 1888, now part of Flagler College.

Shapiro told reporters that after the initial presentation is refined, it would become a regular attraction for visitors of all religions who are interested in learning more about St Augustine's unique Jewish past.

You can learn more about the **St Augustine Jewish Historical Society** on their website.

Photo credits: © 2012 Historic City News contributed photograph by Jewish Tour of St Augustine

Referenes:

<https://historiccny.com/2012/staugustine/news/florida/jewish-historical-tour-of-st-augustine-a-success-24819>
<http://archive.is/onrPx>

By Margo Pope

St. Augustine Record,

ST. AUGUSTINE -- Four and a half centuries ago, St. Augustine was the hub of the slave trade in Spanish colonial Florida, a distinction that continued through the early 1800s. The slave trade was part of the city's economy from its founding in 1565, when Spanish explorer and founder Pedro Menendez de Aviles included black slaves among the New World's first Spanish settlers.

In fact, said St. Augustine historian Susan Parker, the Spanish Crown was one of the largest slaveholders, putting slaves to work on the city's defenses.

Archived reference:

<http://archive.is/EikBc>

Over and over we see that JEWS founded St. Augustine and brought the first African slaves to North America. The doctrine of St. Augustine is also interesting. He was the first bishop to show favoritism toward Jews. That's probably why they named it after him.

However, these were on shore at temporary forts or settlements along the Florida, Georgia or Carolina coasts that were subsequently destroyed or abandoned. Father Lopez established the parish at what became Mission of Nombres de Dios and that mission and the city that grew up around it (St. Augustine) continue to this day. According to his diary entries the events unfolded as follows. "On Saturday, the 8th, the general landed with many banners spread, to the



The Mission of Nombre de Dios traces its origins to the founding of the city of St. Augustine in 1565. On September 8, 1565, Pedro Menéndez de Avilés landed and proclaimed this site for Spain and the Church. Menéndez named this site Nombre de Dios, meaning Name of God. He put Father Lopez in charge of the mission, making him the first parish priest in St. Augustine.

It was on these grounds that Father Lopez celebrated the first parish Mass and began the work at America's first Mission. At Nombre de Dios, guests will find numerous artifacts, both sacred and secular, from the very beginning of the Spanish settlement in St. Augustine.

A walking tour of Nombre de Dios includes a number of interesting stops: the Prince of Peace Church, the Father Lopez Statue built by Dr. Ivan Mestrovic, the Great Cross, the Mission Plaque, Our Lady of Guadalupe Shrine, the Our Lady of Perpetual Help, Chapel of Our Lady of La Leche, and Our Lady of La Leche Shrine, and the Rustic Altar. Visitors can also tour archaeological excavation sites or go into the Shrine Shop.

Mission Nombre de Dios is located at the Great Cross just north of downtown St. Augustine. Parking is free.

Saint Augustine

Jews

Against certain Christian movements, some of which rejected the use of Hebrew Scripture, Augustine countered that God had chosen the Jews as a special people, and he considered the scattering of Jewish people by the Roman Empire to be a fulfillment of prophecy. He rejected homicidal attitudes, quoting part of the same prophecy, namely "Slay them not, lest they should at last forget Thy law" (Psalm 59:11). Augustine, who believed Jewish people would be converted to Christianity at "the end of time", argued that God had allowed them to survive their dispersion as a warning to Christians; as such, he argued, they should be permitted to dwell in Christian lands. The sentiment sometimes attributed to Augustine that Christians should let the Jews "survive but not thrive" (it is repeated by author James Carroll in his book *Constantine's Sword*, for example) is apocryphal and is not found in any of his writings.

History of St. Augustine, Florida. The history of St. Augustine, Florida, the oldest continuously occupied settlement of European origin in the United States, began in 1565 when it was founded by the Spanish admiral, **Pedro Menéndez de Avilés**.

1581

Slaves in Florida Spanish residents in St. Augustine, the first permanent settlement in Florida, import African slaves.


<http://archive.is/ybCLt>

Now, let's move on to slavery in the American colonies. We'll start with the Dutch West India Company and their most lucrative commodity, African slaves, because the 1st slave traders in North America came out of this organization. Oh look! Its #1 shareholder was a JEW!


Dutch West India Company

Due to the Peace of Westphalia the hijacking of Spanish ships was no longer allowed. Many merchants from Amsterdam and Zeeland decided to work with marine and merchants from Hamburg, Glückstadt (then Danish), England and other countries. In 1649, the WIC obtained a monopoly on gold and **enslaved** Africans in the kingdom of Accra (present-day Ghana). In 1662 there were contacts with the owners of the Asiento, which were obliged to deliver 24,000 **enslaved** Africans. In 1663 and 1664 the WIC sold more **enslaved** Africans than the Portuguese and English together.

← → ↻ ⓘ www.jewishvirtuallibrary.org/suasso



JEWISH VIRTUAL LIBRARY
A PROJECT OF AICE



Suasso

SUASSO, family of bankers originally from Spain with branches in Holland and England in the 17th and 18th centuries. One of its most distinguished members was ANTONIO (ISAAC) LOPEZ SUASSO (second half of the 17th century), who lived in The Hague and was considered one of the wealthiest merchants in Holland. He was also one of the leading shareholders of the West India Company, his investments in 1674 amounting to 107,677 gulden. In recognition of his diplomatic services, King Charles II of Spain granted him an estate in Brabant, together with the title of baron, despite the fact that he was a Jew. An ardent supporter of the House of Orange, Isaac Lopez placed 2,000,000 gulden unconditionally at the disposal of William III when he set out for England in 1688. His son, FRANCISCO (ABRAHAM ISRAEL) LOPEZ, second baron of Avernas de Gras, acted as the trustee for the affairs of Queen Christina of Sweden (1632–54) in Hamburg during the years following her abdication. He married Judith, the daughter of Manuel de Teixeira de Sampaio, and his daughter married Isaac Teixeira d'Andrade. His sons were ANTONIO (ISAAC) LOPEZ, who in 1714 married the daughter of Moses Mendes da Costa, the governor of the Bank of England, and ALVARO (JACOB ISRAEL) LOPEZ, who in 1735 became a member of the Royal Society. ANTONIO LOPEZ (1776–1857), great-grandson of the first baron of Avernas de Gras, was born in Amsterdam, and, in accordance with the will of his maternal grandmother, assumed his mother's name, Diaz de Fonseca, and was converted to Christianity. He joined the British army, fought against the French, and in 1829 retired with the rank of captain. His last years were devoted to writing about political and military matters, his most important work being *La Politique Dégagée des Illusions Libérales* (2 vols., 1838).

Not only was the Dutch West India Company funded by a Jew, it was completely run by Jews in Brazil and Guyana. Jews owned all the slaves there, too.

His forthcoming book, a historical novel entitled "The Jewish Slave," follows an 18th-century Jewish merchant and his black slave as they investigate Dutch-owned plantations north of Brazil in the hope of persuading Jews to divest from the slave trade. In researching the book, van de Kamp discovered data that shocked him.

In one area of what used to be Dutch Guyana, 40 Jewish-owned plantations were home to a total population of at least 5,000 slaves, he says. Known as the Jodensavanne, or Jewish Savannah, the area had a Jewish community of several hundred before its destruction in a slave uprising in 1832. Nearly all of them immigrated to Holland, bringing their accumulated wealth with them.

Some of that wealth was on display last year in the cellar of Amsterdam's Portuguese Synagogue, part of an exhibition celebrating the riches of the synagogue's immigrant founders. Van de Kamp says the exhibition sparked his interest in the Dutch Jewish role in slavery, which was robust.



Rabbi Lody van de Kamp



www.bh.org.il/jewish-community-recife

Museum
of the
Jewish
People

Recife, Brazil - African Slave Trade Run By Jews



BEIT HATFUTZOT
THE MUSEUM OF THE
JEWISH PEOPLE

It was not until 1630, when the Dutch occupied Pernambuco, that the Crypto Jews of Recife began to experience some religious freedom. Pernambuco remained under Dutch rule for 24 years, until 1654. This was an important period in Jewish history in South America, as Brazil under Dutch rule was the only region during colonial times where Jews were allowed to practice their religion openly and establish an organized community. Its members were mainly Jews from Holland and Crypto Jews who had already been in Pernambuco under Portuguese rule.

Most Jews of Recife during this period were of Sephardic origin. The society they came to live in was similar to the society they came from in terms of style and language.

The Jews of Recife at this time were active as financiers, brokers, sugar exporters and suppliers of African slaves. Their congregation, Tzur Israel, maintained a synagogue, the religious schools Talmud Torah and Etz Chayim, and a cemetery.

But wait! There's more! Jews "fled" Brazil and showed up in New Amsterdam in 1654. Before that time, there were no slaves in the colonies.

According to the terms of the capitulation protocol of January 26, 1654, Portugal decreed that Jewish settlers had three months to leave Brazil.

Approximately 150 Jewish families of Portuguese descent fled the Brazilian city of Recife, in the state of Pernambuco. By September, twenty-three of these refugees had established the first community of Jews in New Amsterdam.

www.bh.org.il/jewish-community-recife

Museum of the Jewish People

Recife, Brazil - African Slave Trade Run By Jews

It was not until 1630, when the Dutch occupied Pernambuco, that the Crypto Jews of Recife began to experience some religious freedom. Pernambuco remained under Dutch rule for 24 years, until 1654. This was an important period in Jewish history in South America, as Brazil under Dutch rule was the only region during colonial times where Jews were allowed to practice their religion openly and establish an organized community. Its members were mainly Jews from Holland and Crypto Jews who had already been in Pernambuco under Portuguese rule.

Most Jews of Recife during this period were of Sephardic origin. The society they came to live in was similar to the society they came from in terms of style and language.

The Jews of Recife at this time were active as financiers, brokers, sugar exporters and suppliers of African slaves. Their congregation, Tzur Israel, maintained a synagogue, the religious schools Talmud Torah and Etz Chayim, and a cemetery.

Suppliers of African Slaves

Religious freedom

In 1657 Stuyvesant, who did not tolerate full religious freedom in the colony, and was strongly committed to the supremacy of the Dutch Reformed Church, refused to allow Lutherans the right to organize a church. When he also issued an ordinance forbidding them from worshipping in their own homes, the directors of the Dutch West Indies Company, of whom three were Lutherans, told him to rescind the order and allow private gatherings of Lutherans.

Freedom of religion was also tested when Peter Stuyvesant refused to allow Jewish refugees from Dutch Brazil to settle permanently in New Amsterdam (without passports) and join the existing community of Jews (with passports from Amsterdam). Stuyvesant attempted to have Jews "in a friendly way to depart" the colony. As he wrote to the Amsterdam Chamber of the Dutch West India Company in 1654 he hoped that "the deceitful race, — such hateful enemies and blasphemers of the name of Christ, — be not allowed to further infect and trouble this new colony." He referred to Jews as a "repugnant race" and "usurers", and was concerned that "Jewish settlers should not be granted the same liberties enjoyed by Jews in Holland, lest members of other persecuted minority groups, such as Roman Catholics, be attracted to the colony."

Jews ran the slave trade in Brazil from 1630-1654. These are the same Jews.
ref: <http://www.bh.org.il/jewish-community-recife>

Here's more about the Jewish slave drivers/traders from Brazil who brought slavery to North America. Coincidentally, Britain allowed Jews back in under Oliver Cromwell, and they began their slave trade, working closely with these Jews. More about that later.

Brazilian Jewry — A concise history

Dutch Occupation - 1624-1654

Mauritius, the prince of Nassau, was chosen to head the Dutch expedition. He was joined by about 200 Jews who saw in it a golden business opportunity. The Dutch soldiers succeeded in defeating the Portuguese and thus began the Dutch presence in what is today the state of Pernambuco in northeastern Brazil.

The Jews who came with the invading expedition and on subsequent trips, established a variety of businesses in New Holland, which is what the Dutch called their new territory.

Many became owners of sugar mills. However, sugar cane harvesting is very intensive labor and Brazilian Indians turned out to be unreliable workers. To find the necessary workers, the mill owners turned to Africa for slaves. The West Indies Company controlled the shipment of slaves because it owned the ships. But once on the ground in Brazil, Jews were responsible for the selling and buying of black slaves, often at prices that were four and five times what they had paid the West Indies Company for them.

One Dutch survey during those years listed the New Holland population as 12,703.

Of these, 2,890 were white and half of them were said to be Jews in the city of Recife. Most of the Jews who were merchants could be found on the Rua dos Judeus - street of the Jews. It was on this street that the first synagogue in the Western Hemisphere was built in 1630. It was called Kahal sur Israel, the rock of Israel. Its first rabbi was Isaac Aboab da Fonseca who came from Amsterdam to lead this congregation.

The Dutch occupation lasted 30 years, from 1624 to 1654.

In the Treaty of Guararapes following this war, the defeated Dutch were allowed to go home. While some 150 Jewish families chose to return to Amsterdam, many chose instead to move to other Dutch-controlled areas of the Western Hemisphere. They moved to Curacao, Dutch Guyana, Barbados, Bermuda and other islands of the Caribbean.

Some 23 of the Pernambuco Jews chose to travel to the then New Amsterdam, today's New York. Peter Stuyvesant was governor of New Amsterdam at the time of the arrival of the 23. He didn't like Jews and asked permission from the West Indies Company to expel them. He was, after all, an employee of the West Indies Company. He got back a letter from Amsterdam telling him to treat 'our shareholders' with consideration. The English captured New Amsterdam in 1664. When this happened, these families swore allegiance to the British crown.

Prior to this date, there were NO slaves in the English colonies. The only one that was recorded prior to this was an African slave owned by a free black man who was the 1st to win the right of ownership in a court of law.

Jews ran the slave trade in the Caribbeans, too. Read on about the fleeing Jews from Brazil (above) and the Spanish (JEWISH) pirates. I'll get to Barbados later.

jamaica-gleaner.com/gleaner/20120708/cleisure/cleisure3.html

Jews And Plantation Slavery In The Caribbean

Published: Sunday | July 8, 2012 | 12:00 AM



Carolyn Cooper

As it turns out, Jewish people played an undeniable role in plantation slavery in Jamaica. Ironically, Jewish exiles in the strange lands of the so-called 'New' World were complicit in the process of enslaving Africans. Forced to sing King Alpha's song, Africans in the diaspora found consolation in the sacred book of the Jews. They created their own dub version of Jewish songs of lamentation.

The Jewish exile in the Caribbean enabled the transatlantic trade in enslaved Africans and the migration of waves of indentured labourers from Europe and Asia. This is the other half of the Jamaican Jewish story that must be told. 'Jack Mandora, mi no choose none.'

According to *The Caribbean: A History of the Region and Its Peoples*, Sephardic Jews outnumbered the Dutch in Curaçao and Suriname:

“In the seventeenth century, Curaçao emerged as an economic powerhouse based on legal and illegal commerce, not least the slave trade to Spanish America ... Another social factor in the Dutch colonies that was largely absent from the French Caribbean was the presence of mainly Sephardic Jews in Curaçao and Suriname, where they actually outnumbered the Dutch.”

The sob story Jews from Brazil used when they arrived at New Amsterdam (New York today) was that they were ransacked by Spanish pirates. Isn't it ironic that they weren't Spanish pirates, but Jewish pirates. They simply cannot tell the truth.



Jerusalem Post > Diaspora >

JEWISH PIRATES OF THE CARIBBEAN

> Today in History: The first Jewish Olympics

BY GIL STERN STERN ZOHAR / APRIL 9, 2016 17:43

Ships called the 'Queen Esther,' the 'Prophet Samuel' and the 'Shield of Abraham' roamed the high seas.

In 1645 there were 1,630 "Portuguese" (a term then synonymous with Jews) living in Recife, Brazil, according to Dutch historian Franz Leonard Schalkwijk. In 1654, as is well-known, 23 of them escaped religious persecution by ship and arrived at the Dutch colony of New Amsterdam – today New York City. Where did the other refugees flee to? Some returned to Amsterdam, including Isaac Aboab de Fonseca, the first American rabbi, and Moses de Aguilar, the first American cantor. Others disembarked at the nearby Dutch Caribbean colony of Curaçao.

Less well-known is that some of the escaping Jews sought shelter in Jamaica, the luscious Caribbean island that was then the home to several hundred Jews and Bnei Anusim (descendants of Spanish and Portuguese Jews who converted to Roman Catholicism under compulsion).

Reference:

- <http://www.jpost.com/Magazine/Jewish-pirates-of-the-Caribbean-447397>
- <http://archive.is/4e43W>

Jewish Arrival to New Amsterdam 1654

Some of the Jews of Recife took refuge in Serido, a town in the Brazilian interior, while others converted and lived as Christians or as crypto-Jews. The Portuguese allowed the Jews some rights as Dutch citizens and numerous Jews succeeded in emigrating from South America. Their journeys were treacherous and the groups faced storms and pirates. Many went to the Dutch Islands of St. Thomas, Curaçao and Barbados or the British colonies in Jamaica or Surinam where they established new communities.

* * * * *

In 1654 a group of 23 Jews sailed on the *Saint Catherine*. Their original destination was the Caribbean but the Spanish thwarted their landing and they sailed on, arriving in New Amsterdam in September of that year.

Peter Stuyvesant, the governor of New Amsterdam, tried to expel the Recife Jews as soon as they arrived, calling them a "deceitful race" and "the hateful enemies and blasphemers of the name of Christ." He warned that the Jews would bring harm the new colony.

In 1654, something else happened that was significant. Oliver Cromwell introduced the idea of allowing Jews back into Britain. A number of gallant fellows such as William Prynne defied him only to be put in jail. What happened next was the dawning of the (((RED))) Coats.

Anglo-Spanish War (1654–60)

The Anglo-Spanish War was a conflict between the English Protectorate under Oliver Cromwell and Spain, between 1654 and 1660. It was caused by commercial rivalry. Each side attacked the other's commercial and colonial interests in various ways such as privateering and naval expeditions. In 1655, an English amphibious expedition invaded Spanish territory in the Caribbean. The major land actions took place in the Spanish Netherlands. In 1657, England formed an alliance with France, merging the Anglo-Spanish war with the larger Franco-Spanish War.

William Prynne

William Prynne (1600 – 24 October 1669) was an English lawyer, author, polemicist, and political figure. He was a prominent Puritan opponent of the church policy of the Archbishop of Canterbury, William Laud. Although his views on church polity were presbyterian, he became known in the 1640s as an Erastian, arguing for overall state control of religious matters. A prolific writer, he published over 200 books and pamphlets.



The proposal to lift the thirteenth-century ban on the residence of Jews, being promoted then in England by Menasseh ben Israel, among others, inspired him with a pamphlet against the scheme, called in brief the Short Demurrer. Oliver Cromwell allowed the Jews to return to the British Isles on the condition that the Jews attend compulsory Christian sermons on a Sunday, to encourage their conversion to Christianity.

Resettlement of the Jews in England

Oliver Cromwell

The commercial policy that led to the Navigation Act in October 1651 made Oliver Cromwell want to attract the rich Jews of Amsterdam to London so that they might transfer their important trade interests with the Spanish Main from the Netherlands to England. The mission of Oliver St John to Amsterdam, though failing to establish a coalition between English and Dutch commercial interests as an alternative to the Navigation Act, had negotiated with Menasseh Ben Israel and the Amsterdam community. A pass was granted to Menasseh to enter England, but he was unable to use it because of the war between England and the Netherlands, which lasted from 1652 to 1654.

Menasseh Ben Israel's petition

As soon as the war ceased, Menasseh Ben Israel sent his brother-in-law, David-Abravanel Dormido, to London to present to the Council of State a petition for the readmission of Jews. The Council, however, refused to act. Cromwell therefore induced Menasseh himself to come over to London, which he did at the end of September 1655, and there he printed his "humble address" to Cromwell. As a consequence, a national conference was summoned at Whitehall in the early part of December, which included some of the most eminent lawyers, clergymen, and merchants in the country. The lawyers declared no opposition to the Jews' residing in England, but both the clergymen and merchants were opposed to readmission, leading Cromwell to stop the discussion to prevent an adverse decision.

Early in the following year (1656), the question came to a practical issue through the declaration of war against Spain, which resulted in the arrest of Antonio Rodrigues Robles, and forced the Marranos of London to avow their Judaism as a means of avoiding arrest as Spaniards and the confiscation of their goods. As a final result, Cromwell appears to have given informal permission to the Jews to reside and trade in England on condition that they did not obtrude their worship on public notice and that they refrained from making proselytes.

Cromwell based this decision on St. Paul's epistle to the Romans 10:15. The offer of the crown to Cromwell by the "petition and advice" suggested a parallel between Cromwell and Richard III. Similarly, when the Protector, as Cromwell then was styled, set up a House of Lords, Prynne expanded the tract in defence of their rights which he had published in 1648 into an historical treatise of five hundred pages. These writings, however, attracted little attention.

Debating the return of the Jews

During the years 1655–56 the question of the return of Jews to England was fought in a pamphlet war. Conservative opponents including William Prynne opposed the return while the Quaker Margaret Fell was in favor. Christian supporters believed the conversion of Jews was a sign of the Last Days and the readmission to England was a step towards that goal.

Oliver Cromwell and his band of Jews started the English Revolution. It was the 1st time in history that Britain dawned the (((RED))) coats. They beheaded the King. Red is a significant color for jews. It symbolizes their beginning in Judah Perez (yet God destroyed them in 70 AD)

Oliver Cromwell & The Commonwealth

- 1599 – 1658
- Puritan
- Elected to Parliament
- Worked his way up the ranks of the New Model Army
- Allowed Jews back into England.
- Led nearly genocidal religious war against Irish Catholics and Scottish Presbyterians.
- Proclaimed himself Lord Protector of England in 1653
- Died of kidney failure brought on by malaria
- Body was later dug up and beheaded



**COMMUNISM WAS
FOUNDED BY
JEWS**

SPANISH
REVOLUTION
GERMAN
REVOLUTION

CHINA

SOVIETS

VIETNAM



The Red String



Benjamin Malul
JULY 30, 2015

THE
KABBALAH
CENTRE



Question:

It says that we should tie a Red String as protection from the Evil Eye, on the left hand as it is the receiving side. I read that this custom does not appear in the Torah. So, I wonder what happens if the string is on the right hand? I would like to know as I have been wearing it for 30 years on the right hand. Does the right hand have a different meaning than the left hand? Thank you. ~PL

Answer:

Hello PL,

The Red String is not a precept (*mitzvah*) of the Torah. However, it is mentioned a few times in the Torah—for example, when Jacob put Red Strings on the children. In the Book of Joshua (chapter 2:18,21), Caleb and Pinchas spy the land of Israel for the last time, and reach the house of Rahab. As a token of appreciation Caleb and Pinchas tell Rahab that she should tie a Red String on her windowsill and when the Israelites conquer the land they will pass over that house and her family will be saved. Therefore, it is a tool that has been given to us, which is why we use it.

I'm sure that you must have read [*The Red String Book*](#), which gives a lengthy explanation of the tool of the Red string. As it states, wearing the Red string is not just a tool to keep us from getting the evil eye from the outside, but it is also a reminder for ourselves to not give evil eye to others.

The benefit of wearing it on the left hand is not because it is better than the right. From a kabbalistic point of view, the left represents the *Desire to Receive*. As we know, Evil Eye is when someone *Desires to Receive for the Self Alone*. Evil Eye is the *Desire to Receive for the Self Alone*. Therefore, we put it on the left hand so that whenever we desire something, look at something, want something, we look at the Red String and use it as a filter or a reminder to restrict the *Desire to Receive for the Self Alone*.

The color red represents the *Desire to Receive* and the left represents *Desire to Receive* so, minus plus minus always gives us plus. No harm will happen when you put the Red String on the right hand, but kabbalistically, we would like to receive the maximum benefit from every action and every tool that we use, which is why we put it on the left.



WIKIPEDIA
The Free Encyclopedia

Main page
Contents
Featured content
Current events
Random article
Donate to Wikipedia
Wikipedia store

Interaction

Help
About Wikipedia
Community portal
Recent changes
Contact page

Tools

What links here
Related changes
Upload file
Special pages
Permanent link
Page information
Wikidata item
Cite this page

Print/export

Download as PDF
Printable version

Languages



Not logged in [Talk](#) [Contributions](#) [Create account](#) [Log in](#)

[Article](#) [Talk](#)

[Read](#)

[Edit](#)

[View history](#)



Perez (son of Judah)

From Wikipedia, the free encyclopedia

Perez, also written as **Pharez**/**Perets** (Hebrew: פֶּרֶץ / פָּרֶץ,

Modern *Perets* / *Peretz* Tiberian *Péreš* / *Pāreš*), was the son of Tamar and Judah, and the twin of Zerah, according to the Book of Genesis.^[2] The name is transliterated to English as both "Perez" (NIV, ESV, NKJV) and "Pharez" (KJV). Perez, in Hebrew means "breach or burst forth" and is named after the narrative of his birth as recorded in Genesis 38:29.^[3]

Biblical account [\[edit \]](#)

Genesis 38

27 And it came to pass in the time of her travail, that, behold, twins *[were]* in her womb.

28 And it came to pass, when she travailed, that *[the one]* put out *[his]* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *[this]* breach *[be]* upon thee: therefore his name was called Pharez.

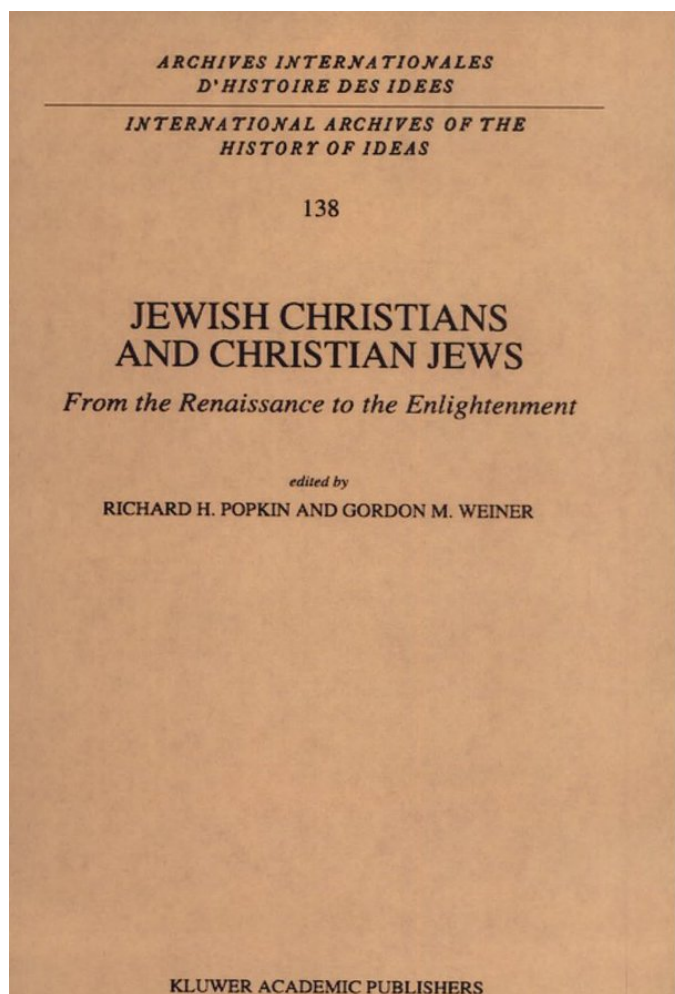
30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

The Book of Ruth lists Perez as being part of the ancestral genealogy of King David,^[4] and both the Gospel of Matthew and the Gospel of Luke include him when specifying the genealogy of Jesus.



Depiction of the birth of Perets (being washed in the bottom left of the picture).

So, why is this significant? After Oliver Cromwell took control of Britain on behalf of the Jews, they connected with the Jews that fled from Brazil and ramped up the African Slave trade in the Carribean. Cromwell primary reason for bringing Jews into Britain was money.



Apparently the twenty-three Jews that escaped from Recife and then from the scrutiny of the Inquisition in Spanish Jamaica arrived in New Amsterdam after a journey that had taken over half a year. The length of the trip and the stops that were made in first Jamaica and then Cuba had exhausted those resources the Jews were able to bring with them. Thus, upon their arrival in New Amsterdam their possessions were offered at public sale to pay for their voyage's expenses.⁷⁸ An interesting sidelight to the departure of the Jews from Brazil comes in the form of a letter sent to Oliver Cromwell dated May 16, 1654 wherein three Englishmen, Mathew Goodwin, Will Searchfeild and John Mallorie describe the departure of the Jews:

...Jewes of that nation, dwellinge in the Recife at the surrender therof, wherein they have embarked verry much wealth, in Jewils, golde, and plate, besides sugar etc to a greate vallew, which by the articles made with the Portuguezes were freed to them.⁷⁹

This description of the Jews' great wealth may have helped to reinforce some of Cromwell's economic motives for the re-admission of the Jews.⁸⁰

Shortly before the Portuguese re-conquest of Brazil, the Jews of Recife had gathered on November 16, 1648 for a revision of their communal regulations. It is this revised Minute Book of the combined congregations of *Zur Israel* and *Magen Abraham* that illustrates one of the earliest examples of New World cooperation between the Sephardim and Ashkenazim. Contrary to virtually all past dealings between the two groups, the overwhelmingly Sephardic dominated congregations included the following as *ascamah* 10:

That all the inhabitants of our nation who assist in the present publication of the regulations in this Resiphe and in the whole state of Brazil, as well as those newly arriving shall become Yahidim of this K[ahal] K[adosh] and subject to its Eschamoth and orders. For this purpose there will exist a book which everyone now present and also the newcomers will have to sign. They will be liable for debts and general Fintas made for the benefit of the nations, in exactly the same manner as the other members of this K[ahal] K[adosh] whether they live in Parayba or in any other part.⁸¹

While the meaning of this regulation might be open to debate, given the past usage by the Sephardim of *our nation* as a term that excluded Ashkenazic (or Romaniote) Jews, it has been established that in this case the community in Brazil was talking in a broad national sense that included all types of Jews.⁸² In point of fact, Ashkenazic Jews are signatories to this revision of the congregations' regulations. It should be pointed out that the number of Ashkenazic Jews resident in Brazil in the 17th century was tiny when compared to Sephardic numbers. This is the usual reason given for the lack of discrimination in this instance.

Barbados became a lucrative deal for Cromwell and the Jews who ran the slave trade there. The British people did not benefit from this. It was the Jews who benefited. They ran it, they bank rolled it, and they pocketed all the money.

England's civil war

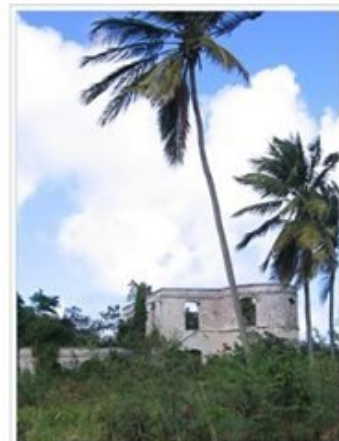
Main articles: English Revolution in the Colonies and Restoration (Colonies)

Around the same time, fighting during the War of the Three Kingdoms and the Interregnum spilled over into Barbados and Barbadian territorial waters. The island was not involved in the war until after the execution of Charles I, when the island's government fell under the control of Royalists (ironically the Governor, Philip Bell, remained loyal to Parliament while the Barbadian House of Assembly, under the influence of Humphrey Walrond, supported Charles II). To try to bring the recalcitrant colony to heel, the Commonwealth Parliament passed an act on 3 October 1650 prohibiting trade between England and Barbados, and because the island also traded with the Netherlands, further navigation acts were passed prohibiting any but English vessels trading with Dutch colonies. These acts were a precursor to the First Anglo-Dutch War. The Commonwealth of England sent an invasion force under the command of Sir George Ayscue, which arrived in October 1651. After some skirmishing, the Royalists in the House of Assembly led by Lord Willoughby surrendered. The conditions of the surrender were incorporated into the Charter of Barbados (Treaty of Oistins), which was signed at the Mermaid's Inn, Oistins, on 17 January 1652.

Sugar cane and slavery

Main article: Slavery in the British and French Caribbean

Sugar cane cultivation in Barbados began in the 1640s, after its introduction in 1637 by Pieter Blower. Initially, rum was produced but by 1642, sugar was the focus of the industry. As it developed into the main commercial enterprise, Barbados was divided into large plantation estates which replaced the small holdings of the early English settlers as the wealthy planters pushed out the poorer. Some of the displaced farmers relocated to the English colonies in North America, most notably South Carolina. To work the plantations, black Africans – primarily from West Africa – were imported as slaves in such numbers that there were three for every one planter. Increasingly after 1750 the plantations were owned by absentee landlords living in Britain and operated by hired managers. The slave trade ceased in 1807 and slaves were emancipated in 1834. Persecuted Catholics from Ireland also worked the plantations. Life expectancy of slaves was short and replacements were purchased annually.



Ruins of a plantation in Saint Lucy, Barbados.

The introduction of sugar cane from Dutch Brazil in 1640 completely transformed society and the economy. Barbados eventually had one of the world's biggest sugar industries. One group instrumental in ensuring the early success of the industry were the Sephardic Jews, who had originally been expelled from the Iberian peninsula, to end up in Dutch Brazil. As the effects of the new crop increased, so did the shift in the ethnic composition of Barbados and surrounding islands. The workable sugar plantation required a large investment and a great deal of heavy labour. At first, Dutch traders supplied the equipment, financing, and African slaves, in addition to transporting most of the sugar to Europe. In 1644, the population of Barbados was estimated at 30,000, of which about 800 were of African descent, with the remainder mainly of English descent. These English smallholders were eventually bought out and the island filled up with large African slave-worked sugar plantations. By 1660, there was near parity with 27,000 blacks and 26,000 whites. By 1666, at least 12,000 white smallholders had been bought out, died, or left the island. Many of the remaining whites were increasingly poor. By 1680, there were 17 slaves for every indentured servant. By 1700, there were 15,000 whites and 50,000 enslaved blacks.

Over and over again we see that Jews were wealthy merchants in Barbados as the slave holders and traders of the area, and these Jews worked closely with Brazilian Jews that went to New York! And Oliver Cromwell was the henchman of Manasseh ben israel Ben Israel, a powerful Jew.

BARBADOS:

By: **Cyrus Adler, Herbert Friedenwald**

First Settlement of Jews.

Island of the British West Indies in the Windward Group; colonized in 1625. It is probable that Jews were among the earliest settlers on this island. The statement is made by Sir Robert H. Schomburgk that their arrival dates from 1628. Some confirmation is given to this assertion by a letter from one Abraham Jacob to the earl of Carlisle, the proprietor of the island, dated London, Sept. 22, 1628, complaining that the island business was exceedingly unprofitable ("Publications Am. Jewish Hist. Soc." v. 46). As late as 1844 a tombstone was standing in the congregational cemetery bearing the date 1658, though the name was obliterated ("Occident," ii. 294). Upon petition the Jews were granted, on Aug. 12, 1656, the enjoyment of the "privileges of Laws and Statutes of ye Commonwealth of England and of this Island, relating to foreigners and strangers" (E. S. Daniels; see Bibliography).

From 1661 more definite data are available. On April 8 of that year Benjamin de Caseres, Henry de Caseres, and Jacob Fraso petition the king to permit them to live and trade in Barbados and Surinam. As their petition is supported by the king of Denmark, they were probably not residents of England, and were therefore prohibited by the terms of the Navigation Act from trading in the English plantations ("Publications Am. Jewish Hist. Soc." v. 47). It is more than likely that these Caseres were relatives of Simon de Caceres, one of the leading members of the Crypto-Jewish community in London, who, according to Lucien Wolf, had established a branch of his business in Barbados ("Transactions Jewish Hist. Soc. of England," i. 73).

Letters of Denization.

Though remonstrances were made by English merchants against granting the petition, the Council for Foreign Plantations advised that, inasmuch as the petitioners had "behaved themselves well, and with general satisfaction, many years upon Barbados," the desired privileges be accorded them ("Publications Am. Jewish Hist. Soc." v. 47). On July 24, 1661, Daniel Bueno Henriques is granted letters of denization (*ib.* p. 65); but in 1677 he and Manuel Martinez Dormido complain that their letters have never been issued to them. The residence of the former is given as in Barbados, and that of the latter as in London ("Calendar of State Papers, Colonial America and West Indies," 1677-80, p. 201, No. 556).

Upon the dissolution of the Jewish community of Cayenne in 1664, some of its members emigrated to Barbados ("Publications Am. Jewish Hist. Soc." ii. 95). About this time (March, 1664) Isaac Israel de Piso, and Aaron Israel de Piso, with his sisters and two brothers, "also Moses and his mother, sent thither by Abraham Cohen," are deprived of their letters of denization and ordered to be banished from the island, by reason of their failure to discover goldmines as had been promised. Isaac Israel de Piso is further punished by having taken from him a gold chain previously given him as a mark of royal favor (*ib.* v. 57, 90-92). In 1667 the Jews of the island are accused of carrying on illicit trade with the Dutch, then at war with England, and in January, 1669, the king issues orders to the governor that vessels which are reported to have sailed from Amsterdam on the account of certain Jews, shall be seized immediately upon their arrival (*ib.* v. 94, 95).

In 1668 the Jews are spoken of as extensive owners of sugar-works. On Oct. 23 of that year the grand jury includes among its presentments that no Jews be suffered to sell goods at retail (*ib.* v. 58). This would make it appear that the colony had increased considerably, and that the inhabitants other than Jews feared that the latter might be getting too great a control of the trade of the island.

Table of Contents

First Settlement of Jews.
Letters of Denization.
Free Exercise of Religion, 1671.
Permitted to Take Oath, 1674.
Numbers in 1681.
Period of Greatest Prosperity, 1761-1831.
Communal Interests:
Ministers of the Congregation, 1752-1834.
Prosperity and Decline of the Community.



THE EARLY HISTORY OF THE JEWS IN NEW YORK,
1654-1664. SOME NEW MATTER ON THE SUBJECT

Author(s): Samuel Oppenheim

The statement in the petition that Jews were allowed by the English to go from London to Barbados is in line with two references. One of these states: "That about the Year 1654 there came Six Jew Families into this Kingdom" [England].¹⁸ The other is the item in the official records under date of April, 1655, relating to a pass issued by Cromwell to two Jews to go to Barbados.¹⁹

Portuguese Sephardim in the Americas

Malcolm H. Stern

Barbados

Barbados is one island for which there is documentary evidence of the arrival of refugees from Brazil. In the minutes of the Barbados Council for November 8, 1654 can be found: "Ordered that the consideration

of the jews and foreigners brought from Barzele to the Island be presented at the next sitting of the Governor and Assembly."

In January 1655, months before England sanctioned their presence, it was enacted that the Jews of Barbados, provided that they "behav[ed] themselves civilly and conformably to the Government of this Island . . . shall enjoy the privileges of Laws and Statutes of the Commonwealth of England and of this Island, relating to foreigners and strangers."

In April of 1655 Oliver Cromwell issued a pass to Dr. Abraham de Mercado and his son David to go to Barbados "to exercise his profession." Both had been residents of Recife, returned to Amsterdam, then lived for a time on the island. The doctor returned to Amsterdam a second time and died there in March 1669. David died in Barbados in 1685 and was buried in its Jewish cemetery.

By the end of the seventeenth century the Jewish population of Barbados had grown to 250, sizable for an island that measured only 14 by 21 miles. Its Jewish community was organized by another refugee from Recife who later returned to Amsterdam, known as Luis Dias, alias Joseph Jesurun Mendes.

Born in Portugal in 1616 as Ludovico Luis Gutierrez, Mendes settled in Bridgetown with his wife and six children. By the early 1660s, he had prevailed on his fellow Jews to found Congregation Nidhe Israel ("The Scattered of Israel"), purchase ground, and erect a synagogue. Following the traditional pattern of English churchyards, their cemetery, subsequently enlarged, surrounds the synagogue on two sides.

The large number of Jewish merchants in Bridgetown, the capital of Barbados, is indicated by the fact that Swan Street, its main business thoroughfare, was dubbed "Jew Street." As the Jewish community grew, so did its property. A house was erected for a rabbi. Other buildings surrounding a smaller graveyard for suicides and intermarrieds were purchased for various functions. And in due course a second congregation, Semach David ("Sprout of David"), was founded in Speightstown.

The Speightstown synagogue was destroyed in 1739 during an anti-Semitic riot occasioned by a non-Jewish imposter's claim that he had been falsely accused of theft during a Jewish wedding. The



Barbados Virtual Jewish History

[By: Ariel Scheib]

The British first colonized Barbados in 1627. A year later, Spanish and Portuguese Jews, Marranos, arrived in Barbados from Dutch Brazil, Suriname, Germany and England. The British actively promoted Jewish settlement in Barbados during this time.

The majority of Jews that settled in the 17th century were of Sephardic origins. In 1654, the Jewish community in Bridgetown, the capital, was formally established and a Sephardic synagogue, K. K. Nidhei Israel ("The Dispersed Ones of Israel"), was consecrated.

After the once British colony of Suriname passed to the Dutch, in 1667, many Jews moved to Barbados to retain their British citizenship. Barbados was the first British territory in which Jews obtained full political rights. By the late 17th century there were two Jewish communities in Barbados, in Bridgetown and Speightstown, K. K. Semah David. By 1679, nearly 300 Jews lived in Barbados.

Once in Barbados, many Jewish settlers engaged in sugar and coffee cultivation. While the British government considered Jews to be good businessmen and tradesmen, British merchants did not like the Jews and accused them of committing illegal business transactions. Jews were accused of trading more frequently with the Dutch than the British merchants. In 1661, three Jewish traders in Barbados requested to establish trade routes between Barbados and Suriname (it was still a British colony); through this enterprise the Jews gained much wealth, but created more irritation among many British merchants.

On October 23, 1668, the Jews of Barbados were forbidden to engage in foreign or local retail trade. Jews were forbidden from purchasing slaves, and were forced into living in a Jewish Ghetto in Barbados.

All the discriminatory laws were removed by 1802, by the colonial government of Barbados and in 1820 the British Parliament also repealed the discrimination laws.

During the 18th century, the Jewish community of Barbados continued to grow and become financially successful, although the Jewish congregation in Speightstown closed. Rabbi Raphael Hayyim Isaac Carigal served the community of Bridgetown from 1774 until his death in 1777.

The Jewish community thrived in Barbados until 1831, when a massive hurricane ruined all the towns on the island.

In 1655, the Jewish influx under Cromwell started. Cromwell first called Councils to consider the matter, but all were against it. Cromwell dismissed his counsellors and allowed the Amsterdam Jews to enter Britain surreptitiously. The following extracts from The Jewish Encyclopedia are most instructive on this matter:

Toward the middle of the seventeenth century a considerable number of Marrano merchants settled in London, and founded there a secret foundation at the head of which was Antonio Fernandez Carjaval. They conducted a large business with the Levant, East and West Indies, Canary Islands and Brazil, and, above all, with the Netherlands, Spain and Portugal.

Outwardly, they seemed as Spaniards and Catholics, but they held prayer-meetings at Cree Church Lane . . . meanwhile, public opinion in England had become prepared by the Puritanical movement for a sympathetic treatment of any proposal by the Judaizing sects among the extremists of the Parliamentary Party for the readmission of the Jews into England.

This is a most interesting admission, confirming what I have mentioned concerning the attack on British culture by the Puritans, or Whigs. It was in 1650 that Manasseh ben Israel, the man through whom the Jews had financed Cromwell, published his *Hope of Israel*, in which he said that the Messiah could not appear until the Jews had settled in every country. He said that if England would only admit them the Messianic Age might be expected.

Further extracts from The Jewish Encyclopedia will prove of interest:

Meanwhile the commercial policy which led to the Navigation Act in October 1651, made Cromwell desirous of attracting the rich Jews from Amsterdam to London so that they might transfer their important interests from the Spanish Main from Holland to England . . . the mission of St. John to Amsterdam, which had previously proposed as an alternative to the Navigation Act a coalition between the English and Dutch commercial interests had negotiated with Manasseh ben Israel. . . .

M. ben Israel then left for London where he

printed his 'humble address' to Cromwell . . . as a consequence, a National conference was summoned at Whitehall. Both the divines and the merchants were opposed to the re-admission and Cromwell stopped the discussion in order to prevent an adverse decision.

The question came to a practical issue through the declaration of war against Spain, which resulted in the arrest of Antonio Rodrigues Robles and forced the Marranos of London to avow of their Judaism as a means of avoiding arrest as Spaniards, and the confiscation of their goods. As a final result, Cromwell appears to have given informal permission to the Jews on condition that they did not obtrude their worship on public notice. Under cover of this permission Carjaval and S. de Carceres purchased a piece of land for a Jewish cemetery . . . and Solomon Dormido, a nephew of M. ben Israel, was admitted to the Royal Exchange as duly licensed broker to the City of London without taking the usual oath involving faith in Christianity.

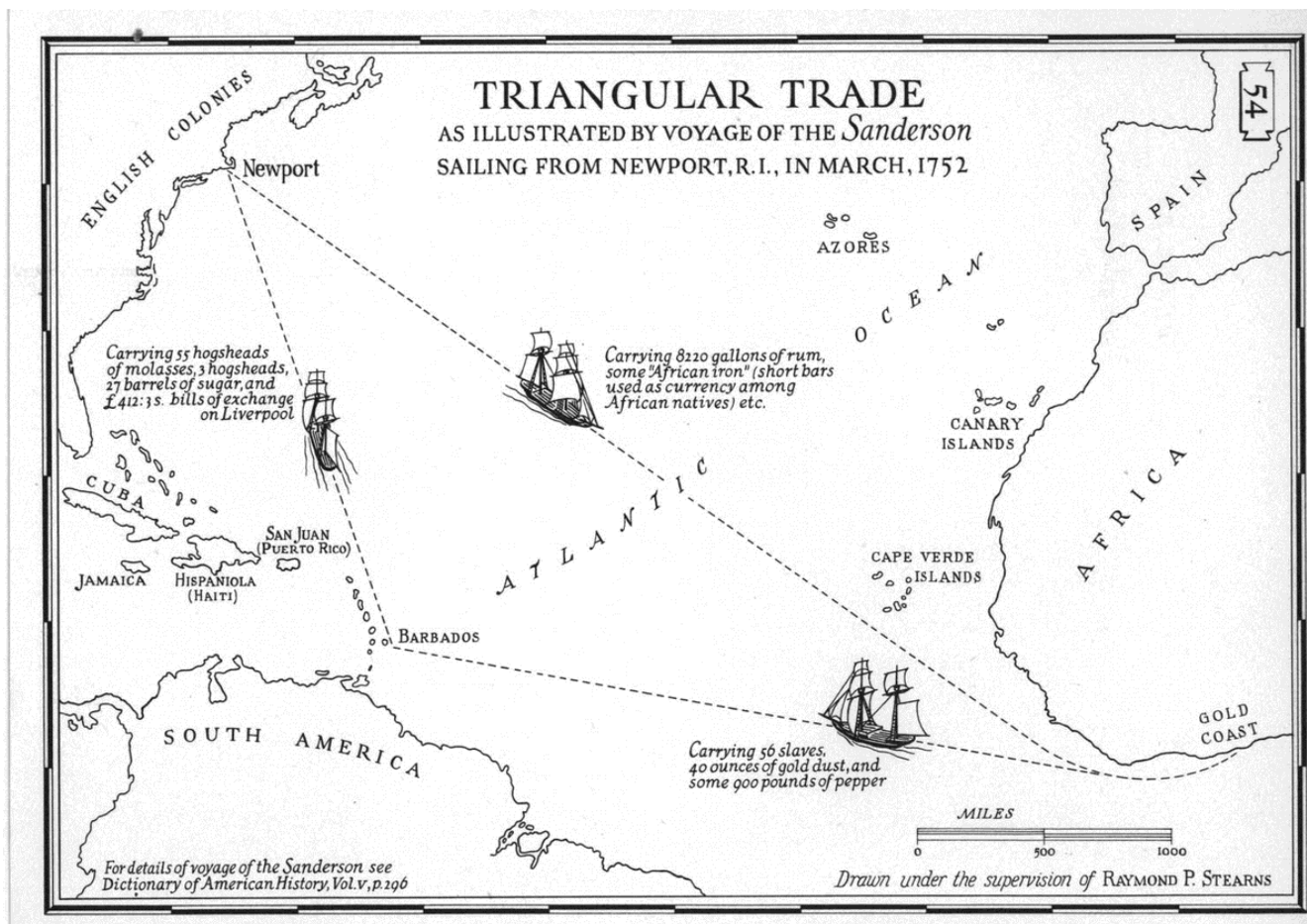
This somewhat surreptitious method of solving the Jewish Question in England had the advantage of not raising anti-Semitic feeling too strongly, and it likewise enabled Charles II., on his return, to avoid taking any action on the petition of the merchants of London asking him to revoke Cromwell's concession.

Although several determined attempts were made to have the Jews removed, they maintained rather a precarious position until the arrival of William III, in 1688. He was surrounded by Jewish bankers from Amsterdam.

In an article in The Jewish Encyclopedia on Holland, we read that the reign of William III marked a "period of exceptional prosperity for the Jews . . . the prince employed Jews in his negotiations with foreign kings . . . and Isaac Lopez Suasso (who lent 2,000,000 gulden to William for his descent upon England)."

Jewish financier of the Dutch West India Company.

Since my last few posts were connected the New England area, I'm going to talk about Rhode Island. Rhode Island was the North American point of the Transatlantic triangle and had one of the largest Jewish populations during that time.



Let's look at the Rhode Island's founder. His name was Roger Williams. He was also Rhode Island's 1st governor, and he founded (((Newport))) (more on Newport later). And look at that! 1654! The same year slave trading Jews came to New England from Brazil.



Roger Williams

FAMILY ASSOCIATION

Incorporated January 30, 1906

Welcome	Our History	Bylaws	Officers/Directors	Committees	2016-17 Program	Join Us	Contact Us
Roger Williams	Genealogy	Online Catalog	Resources	Travel Info	Association News	Address Unknown	Help Wanted

Roger Williams ... A Brief Biography

ROGER WILLIAMS was born in London, circa 1603, the son of James and Alice (Pemberton) Williams. James, the son of Mark and Agnes (Audley) Williams was a "merchant Tailor" (an importer and trader), and probably a man of some importance. His will, proved 19 November 1621, left, in addition to bequests to his "loving wife, Alice," to his sons, Sydrach, Roger and Robert, and to his daughter Catherine, money and bread to the poor in various sections of London.

The will of Alice (Pemberton) Williams was admitted to probate 26 January 1634. Among other bequests, she left the sum of Ten Pounds yearly for twenty years to her son, Roger Williams, "now beyond the seas." She further provided that if Roger predeceased her, "what remaineth thereof unpaid ... shall be paid to his wife and daughter. .." Obviously, by the time of her death, Roger's mother was aware of the birth in America in 1633 of her grandchild, Mary Williams.

Roger's youth was spent in the parish of "St. Sepulchre's, without Newgate, London." While a young man, he must have been aware of the numerous burnings at the stake that had taken place at nearby Smithfield of so-called Puritans or heretics. This probably influenced his later strong beliefs in civic and religious liberty.

During his teens, Roger Williams came to the attention of Sir Edward Coke, a brilliant lawyer and one-time Chief Justice of England, through whose influence he was enrolled at Sutton's Hospital, a part of Charter House, a school in London. He next entered Pembroke College at Cambridge University from which he graduated in 1627. All of the literature currently available at Pembroke to prospective students mentions Roger Williams, his part in the Reformation, and his founding of the Colony of Rhode Island. At Pembroke, he was one of eight granted scholarships based on excellence in Latin, Greek and Hebrew. Pembroke College in Providence, once the women's college of Brown University, was named after Pembroke at Cambridge in honor of Roger Williams.



Drypoint etching, 1936, by Arthur W. Heintzelman, commemorating the Tercentenary of the founding of Rhode Island by Roger Williams. Courtesy of Roger Williams University Archives.

In the years after he left Cambridge, Roger Williams was Chaplain to a wealthy family, and on 15 December 1629, he married MARY BARNARD at the Church of High Laver, Essex, England. Even at this time, he became a controversial figure because of his ideas on freedom of worship. And so, in 1630, ten years after the Pilgrims landed at Plymouth, Roger thought it expedient to leave England. He arrived, with Mary, on 5 February 1631 at Boston in the Massachusetts Bay Colony. Their passage was aboard the ship *Lyon* (Lion).

He preached first at Salem, then at Plymouth, then back to Salem, always at odds with the structured Puritans. When he was about to be deported back to England, Roger fled southwest out of the Massachusetts Bay Colony, was befriended by local Indians and eventually settled at the headwaters of what is now Narragansett Bay, after he learned that his first settlement on the east bank of the Seekonk River was within the boundaries of the Plymouth Colony. Roger purchased land from the Narragansett Chiefs, Canonicus and Miantonomi and named his settlement Providence in thanks to God. The original deed remains in the Archives of the City of Providence. READ ABOUT MARGARET'S ROCK

Roger Williams made two trips back to England during his lifetime. The first in June or July 1643 was to obtain a Charter for his colony to forestall the attempt of neighboring colonies to take over Providence. He returned with a Charter for "the Providence Plantations in Narragansett Bay" which incorporated Providence, Newport and Portsmouth. During this voyage, he produced his best-known literary work -- *Key into the Languages of America*, which when published in London in 1643, made him the authority on American Indians.

On his return, Roger Williams started a trading post at Cocomuscussoc (now North Kingstown) where he traded with the Indians and was known for his peacemaking between the neighboring colonists and the Indians. But again colony affairs interfered, and in 1651 he sold his trading post and returned to England with John Clarke (a Newport preacher) in order to have the Charter confirmed. Because of family responsibilities, he returned sometime before 1654. John Clarke finally obtained the Royal Charter from Charles II on 8 July 1663, thereby averting further trouble with William Coddington and some colonists at Newport, who had previously obtained a charter for a separate colony.

Roger Williams was Governor of the Colony 1654 through 1658. During the later years of his life, he saw almost all of Providence burned during King Philip's War, 1675-1676. He lived to see Providence rebuilt. He continued to preach, and the Colony grew through its acceptance of settlers of all religious persuasions. The two volumes of the correspondence of Roger Williams recently published by the Rhode Island Historical Society, Glenn W. LaFantasie, Editor, present an excellent picture of his philosophy and personality. Unfortunately, there was no known painting made of him during his lifetime, although many artists and sculptors have portrayed him as they envision him.

Roger and Mary (Barnard) Williams were the parents of six children, all born in America:

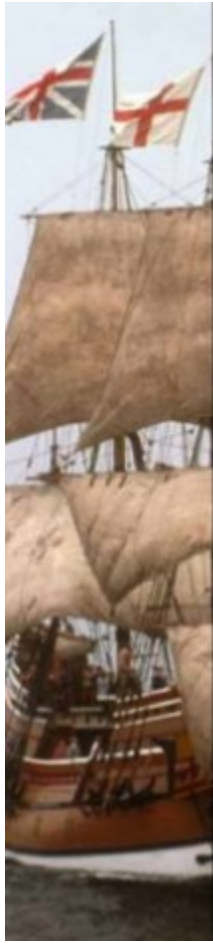
Roger Williams



Roger Williams (1603?-1683) was a religious dissenter and the founder of Rhode Island (1636). During his fifty years in New England, **Williams** was a staunch advocate of religious toleration and separation of church and state.

📖 [Roger Williams - Facts & Summary - HISTORY.com](https://www.history.com/topics/rhode-island/roger-williams)
www.history.com/topics/rhode-island/roger-williams

Let's look deeper into Roger Williams a little more. Hmm... He brought ZIONISM to the Colonies, and Rhode Island was founded for the purpose of "religious freedom". Yet every nation was always equally defined by its religion as much as its people, but here we are... lost!



Puritan "Rebels"

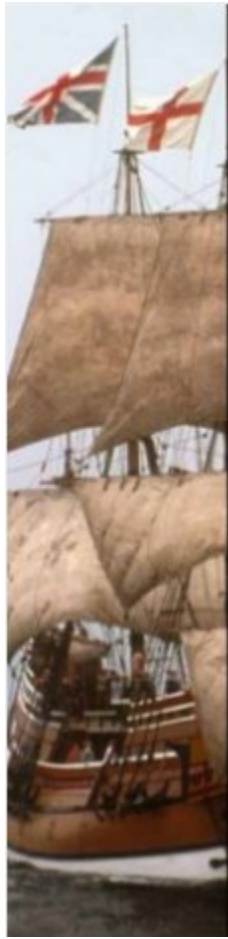
👤 Young, popular minister in Salem.

- Argued for a full break with the Anglican Church.
- Condemned MA Bay Charter.
 - Did not give fair compensation to Indians.
- Denied authority of civil govt. to regulate religious behavior.



Roger Williams

👤 1635 → found guilty of preaching *newe & dangerous opinions* and was exiled.



Rhode Island

🦋 1636 → Roger Williams fled there.

- MA Bay Puritans had wanted to exile him to England to prevent him from founding a competing colony.
- Remarkable political freedom in Providence, RI
 - Universal manhood suffrage → later restricted by a property qualification.
 - Opposed to special privilege of any kind → freedom of opportunity for all.

🦋 RI becomes known as the "Sewer" because it is seen by the Puritans as a dumping ground for unbelievers and religious dissenters → More liberal than any other

Roger Williams



Father of American Church-State Separation

Roger Williams (1603-1684) of Rhode Island was a theologian and preacher in Massachusetts Bay Colony when he was exiled for protesting mandatory church tributaries and oaths of allegiance to the King and to God. He founded Providence in 1636 with other Separatists and penned The Bloudy Tenet of Persecution in 1644 and The Bloudy Tenet Yet More Bloudy in 1652.

RHODE ISLAND

- Founded by Roger Williams and Anne Hutchinson
 - Williams was a young, liberal Puritan minister that preached any citizen should be able to practice whatever religion they choose
 - Believed in separation of church and state
 - Hutchinson was a well-educated, articulate woman who charged all Puritan ministers of preaching falsely
 - Believed she was directly inspired by the Holy Sprit
 - This did not make her popular with most Puritans
 - Put on trial for sedition and banished from the Massachusetts Bay colony
- Both wanted to create a society based on true religious toleration

Rhode Island mounted THOUSANDS of Transatlantic voyages. We'll get to who lived in Rhode Island soon, but let's just look at the magnitude of the voyages made from Rhode Island, and all those slaves they were shipping.

THE RISE OF CHRISTIAN ZIONISM

The rise of Christian Zionism, more properly called Restorationism, began with the Pietistic Protestants of Sixteenth Century England. It gained momentum and acceptance with the rise of the Puritans to power in the Seventeenth Century. The whole movement was aided greatly by the publication of the King James Version of the Bible in 1611.

The Puritan influence was felt not only in England, but also in early America. In time, many religious, political and literary figures arose and began to promote the restoration of the Jewish people to their land. In the US, Roger Williams (1604-1683), founder of Rhode Island, was greatly burdened by the plight of the Jews and wrote in their defense. In 1825, even President Adams declared, "I really wish the Jews again in Judea, and independent nation..."

www.brown.edu/Facilities/John_Carter_Brown_Library/exhibitions/jcbexhibit/Pages/exhibSlavery.html

THE JOHN CARTER BROWN LIBRARY

EXHIBITION

Slavery and Justice

Selected Sources from the John Carter Brown Library

Africans in Colonial
New England

> Slavery and the
Slave Trade in
Rhode Island

The Brown Family
and the Slave Trade:
The Voyage of the Sally

Brown University

Anti-Slavery

Legacies


Exhibition Home

Slavery and the Slave Trade in Rhode Island

Rhode Island played a leading role in the transatlantic slave trade. Not only did Rhode Islanders have slaves—they had more per capita than any other New England state—but they also entered with gusto into the trade. By the close of the eighteenth century, Rhode Islanders had mounted at least a thousand voyages from Africa to the Americas.

Slavery in North America, however, never achieved the scale that it did in the Caribbean or South America. Of the approximately twelve million Africans transported to America by the mid-nineteenth century, six hundred thousand (or 5 %) came to mainland North America, and about one hundred thousand (or 1%) were carried in Rhode Island ships.

Here's more information on the Transatlantic triangle trade in Rhode Island. Its hottest commodity - African slaves!



WARWICK
RHODE ISLAND
Digital History Project

HOME WARWICK HISTORY ONLINE EXHIBITS WALKING TOURS MULTIMEDIA ADDITIONAL INFO

Search...

Online Exhibits Rogues and Knaves The Nefarious Slave Trade

http://www.warwickhistory.com/index.php?option=com_content&view=article&id=260:the-nefarious-slave-trade&catid=56&Itemid=125

The Nefarious Slave Trade <http://archive.is/HZSua>

Email Print

"I would plow the ocean into pea-porridge to make money. . . ." Simeon Potter

Much of Rhode Island's prosperity in the Colonial Period came from the sugar trade, the slave trade, and the fisheries. Because of its size, Rhode Island had no staple product that could be used for trade, therefore the colony's ambitious turned to the sea to create a favorable economy. Early efforts saw ship captains gathering a suitable cargo from various parts of Rhode Island and exchanging these goods for others that would eventually bring a profit. Cheese from Little Compton or Westerly, wool from Newport, agricultural products from Warwick, and horses from Narragansett helped make up the cargoes that could be traded for fish or whale oil in Nantucket, lumber in Maine, and tobacco in the Carolinas. Rhode Islanders quickly earned the reputation of being reliable and driving a hard bargain. Very quickly, Rhode Islanders found the most profitable venture in the "triangular" or slave trade. The colony's ships brought goods gathered in the New England area to the South and the West Indies to exchange for tobacco, sugar, and molasses. Most of the sugar and molasses was taken to Newport or Providence and distilled into rum. The rum, which was made for about twenty cents a gallon, was traded for a variety of goods, including furs, fish, and slaves. The purchase price for a slave in Africa was about 200 gallons of rum, or about \$40. The same slave, when sold in Cuba or the Carolinas, often brought close to \$400. Obviously, the slave trade was going to bring very substantial profits. The lure of making a fortune in this type of endeavor attracted Simeon Potter. This man had made a fortune as a privateer and was the founder of the powerful De Wolf dynasty of Bristol. As early as 1744, Potter received a commission from Governor William Greene to war upon the enemies of Great Britain as a privateer. He entered King George's War for profit not patriotism and soon did very well. By the time he was twenty-four years old, this un-schooled but very intelligent Bristol native owned one-fourth of the ship he commanded. He recruited young, talented Mark Anthony De Wolf as his clerk and began his money making adventures.

Let's take a look at who lived in Rhode Island. Aaron Lopez, a converso Jew, among other influential Jews. He was one of the most prominent slave traders in HISTORY. There are a lot of names here I need to research, but Lopez was the top of the top in the slave trade industry.

-

Lopez, Aaron, 1731-1782

Aaron Lopez Papers

1752-94, 1846, 1852, 1953

Aaron Lopez (1731-1782) was a Jew of the Converso (converted) community of Portugal. In order to freely practice Judaism, he and his family left Portugal and relocated to British North America settling in Newport, Rhode Island and later, Massachusetts. He began a successful mercantile business and eventually became a key supplier of the American revolutionary forces. The collection contains numerous shipping records along with correspondence and accounts with merchants, mercantile families and firms including Henry Lloyd of Boston, Henry Cruger of Bristol, George Hayley of London, William Stead of Sheffield and New Bedford whaler Joseph Rotch. The collection contains manifests, mercantile accounts, notations, correspondence and inventories of estates for several of the children of Aaron Lopez.

The collection is in English, Portuguese, Spanish, French and some Hebrew/Yiddish.

7 linear feet (14 manuscript boxes)

P-11

American Jewish Historical Society

Aaron Lopez, a Jew, ran one of the largest slave trading operations in North America. Other Jews rivaled him like the DeWolfs, Davis family, Levys, Moses, Mordecais, and so on, but he's one of the premier because he and his friends owned the ships the Boston Tea Party attacked.

<https://archive.is/mCUjc>
<https://www.bostonteatpartyship.com/history-brig-beaver>



Beaver

The Beaver

The original brig *Beaver*, like the *Dartmouth*, was built and owned by the Rotch's, an affluent Nantucket Quaker family. The *Beaver* was a whaling vessel built in 1772 by Ichabod Thomas at the Brick Kiln Yard on the banks of the North River near Situate, Massachusetts. Similar to other merchant vessels of the time, the *Beaver* was about 85 feet long with a beam of nearly 24 feet. The draft of the *Beaver* could not exceed nine feet because Nantucket Harbor had a sand bar across its mouth, which as a result, set the maximum size for vessels of that port. The patriarch of the Rotch family dynasty was Joseph Rotch who was born in Salisbury, England on May 6, 1704, and later immigrated to the American colonies. Joseph Rotch was a shoemaker by trade and moved from Salem, Massachusetts to Nantucket Island in 1725. It was on Nantucket where Joseph Rotch became a Quaker, put shoemaking aside and became involved in the island's foremost industry – whaling. Joseph Rotch had a reputation for being a fair and honest businessman; additionally, he was a leader in his church. Joseph Rotch had three sons, all born on Nantucket Island: William (b. 1734), Joseph Jr. (b. 1743), and Francis (b. 1750), and he brought them into his business in 1753. On the eve of the American Revolution, the Rotch family along with Aaron Lopez, a prominent Portuguese Jew involved in the whaling industry from Newport, Rhode Island, had a fleet of fifteen vessels engaged in the whaling industry. The Rotch family controlled and handled every aspect of the whaling industry. They owned their own fleet of ships, hired captains and crews, scheduled voyages, did their own accounting, assessed monetary exchange rates, graded whale oil, and determined when the most profitable times were to ship whale oil and bone to markets. At the time of the **Boston Tea Party**, the headquarters and offices of the Rotch family were a brick counting house established in 1772 by William Rotch located at the foot of Main Street on Nantucket Island. The original building still stands today and is now known as The Pacific Club, a name given by captains of the Pacific whaling fleet in 1854.

Captain Hezekiah Coffin, a Quaker mariner, commanded the *Beaver* at the time of the Boston Tea Party, and her homeport was the whaling capital of New England, Nantucket Island. The maiden voyage of the *Beaver* was from Nantucket to London, England to deliver a shipment of whale oil. Both the *Beaver* and *Dartmouth* were docked in London after delivering their shipments of whale oil. Both ships were looking for return cargos, when their captains unwittingly agreed to transport the British East India Company tea to Boston. The *Beaver*, with her cargo of 112 chests of British East India Company tea, arrived at Griffin's Wharf in Boston on Wednesday, December 15, 1773 – the day before the Boston Tea Party. The *Beaver* was the last of the three **Tea Party Ships** to arrive in Boston because she was delayed as a result of a case of smallpox which broke out onboard and was held in quarantine for two weeks in Boston's outer harbor.

Aaron Lopez (above), a Jew, owned 50% of the vessels used in the Transatlantic Slave Trade.

Finally, Conneau states that gamblers were the fifth principle to the evolution to slavery. This however, was evident after the introduction of Europeans. The gamblers mainly focused on trading for their own personal gain, which will be discussed later. Nonetheless, Africans take chances on selling each other in order to try to make their life situation better. A primary example of this is the selling of a handicapped child in order for the father to buy a new wife in hopes of having a 'normal' offspring."¹⁴⁴

African tribal chiefs, in cahoots with international slave merchants, dominated the slave trade. One shipping magnate, in particular, Aaron Lopez, owned and operated at least 50% of the slave trade vessels involved in the Transatlantic slave trade. Lopez fought tooth and nail against America's founders who were intent upon eradicating slavery in America.



Aaron Lopez

The historical record memorialized Aaron Lopez' importance to the economy of slavery. It was Lopez and his colleagues, Arabs and African warlords, who were directly and mostly responsible for the brutality and inhumanity directed at millions of Africans. Historians know of Aaron Lopez' involvement because he signed bills of landing, port clearances and penned other receipts, all of which documented his dominant role in the slave trade. Lopez owned or controlled more than 80 sailing vessels. He was an important public figure in Newport, Rhode Island, no doubt because of his connections and wealth. Recall that it was Rhode Island that had refused to join the union of the colonies and was, therefore, targeted by Muslim leaders to be their point of operation in the Americas. Lopez was a philanthropist in Newport, often financing projects that furthered his dreams. For example, he established the beautifully designed Touro Synagogue, the oldest Jewish synagogue in America.¹⁴⁵

I did a little bit of research to find some of Aaron Lopez' ships, and to date, I've found 63 ships.

Aaron Lopez Slave Ships

Ship Type: Brigantines

1. Abigail
2. Africa
3. Ann
4. Apollo
5. Caecelia
6. Charlotte
7. Diana
8. Fox
9. Greyhound

Ship Type: Schooners

10. Active
11. Betsey-Ann
12. Eleanor
13. Gaspee
14. Hopetill
15. Mary
16. Nancy
17. Ranger
18. Roby
19. Sally
20. Susannah & Sarah
21. Two Brothers

Ship Type: Ships

22. Affrica
23. America
24. Ann
25. Clarissa
26. Cleopatra
27. Francis
28. Friendship
29. Hop
30. Jacob
31. Nancy
32. New York
33. Ocean
34. Peter & Ann
35. Pitt

Ship Type: Sloops

36. Abigail
37. Betsey
38. Charleston
39. Cupid
40. Dolphin
41. Draper
42. Endeavor
43. Fanny
44. Florida
45. Friendship
46. George
47. Greyhound
48. Hope
49. Industry
50. John
51. Kingfisher
52. Mary
53. Peggy
54. Priscilla
55. Ranger
56. Reliance
57. Richmond
58. Sally
59. Speedwell

**CENTER
FOR JEWISH
HISTORY**

AJHS | American Jewish
Historical Society

reference: <http://findingaids.cjh.org/AaronLopez.html>

Ship Type: Snows

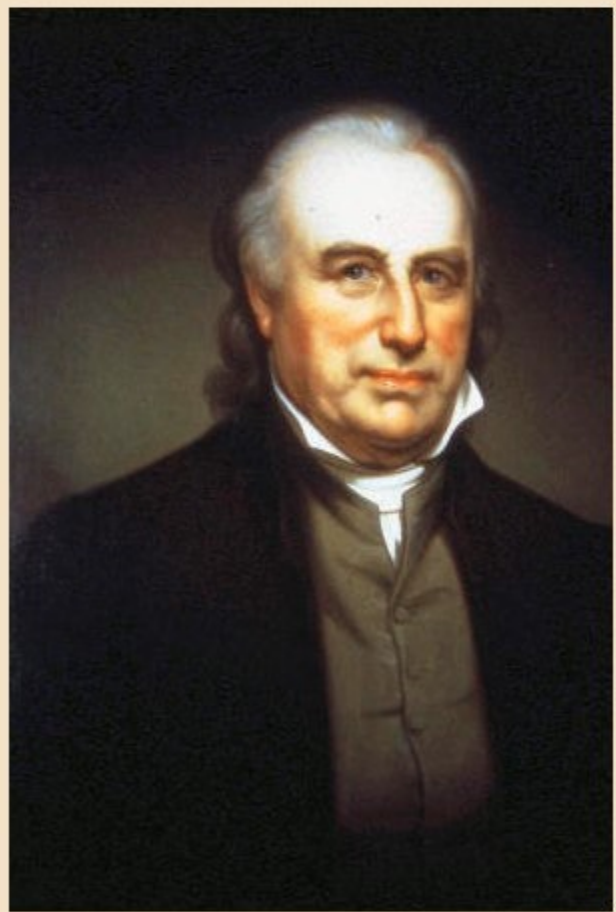
60. Flora
61. Deborah
62. Hero
63. Joseph

Some of Aaron Lopez' best friends were ship builders. These brothers owned the ships with Aaron Lopez that were attacked by the Boston Tea Party. Jews say these 2 were anti-slavery. If so, why were they building ships for the most prominent slave trader?

By 1765, Joseph Rotch established business holdings in Bedford Village (New Bedford c.1787), Massachusetts, and in 1767 his sons Joseph Jr. and Francis relocated there to manage the Bedford Village portion of the Rotch empire. William Rotch ran the family operation out of Nantucket. The *Dartmouth* was constructed in Bedford Village and launched when construction was complete in 1767. The construction of the *Dartmouth* put Bedford Village on the map and established it as a leading ship building community. The *Dartmouth* was a good-sized ship for an American vessel of the period and served as a cargo carrying workhorse for the whaling industry. Full-rigged ships, such as the *Dartmouth*, usually did not engage in the physical hunting and killing of whales. Instead, they served as support and cargo carrying vessels. During this time period, most actual American whaling vessels were sloops, brigs, or schooners.



William Rotch



Joseph Rotch

Oh LOOK! The cornerstone of the oldest synagogue in America is in Rhode Island, and it was laid by Aaron Lopez, a SLAVE TRADER. Oh! And the synagogue was built by his SLAVES.



Touro Synagogue Interior

Touro Synagogue was designed by noted British architect and Rhode Island resident [Peter Harrison](#) and is considered his most notable work. The interior is flanked by a series of twelve [Ionic](#) columns supporting balconies which signify the twelve tribes of ancient Israel, and each column is carved from a single tree. The building is oriented to face east toward Jerusalem. The ark containing the [Torah](#) is on the east wall; above it is a mural representing the Ten Commandments in Hebrew which was painted by Newport artist [Benjamin Howland](#).

The Touro Synagogue was built from 1759 to 1763 for the Jeshuat Israel congregation in Newport under the leadership of Cantor (Chazzan) [Isaac Touro](#).

The cornerstone was laid by [Aaron Lopez](#), a philanthropist and merchant in Newport involved in the spermaceti candlemaking business, slave trade, and

other commercial ventures. The Jeshuat Israel congregation itself dates back to 1658 when 15 [Spanish and Portuguese Jewish](#) families arrived, probably from the [West Indies](#), and many settled near [Easton's Point](#).^[*citation needed*] The synagogue was formally dedicated 2 December 1763. Other notable leaders include [Abraham Pereira Mendes](#) and [Henry Samuel Morais](#) (1900–01).



NOI Research Group added 3 new photos.

June 5, 2015 · 🌐

A Synagogue Built By Slaves: The Touro Synagogue is a 1763 synagogue in Newport, Rhode Island, that is the oldest synagogue building still standing in the United States, the oldest surviving Jewish synagogue building in North America, and the only surviving synagogue building in the U.S. dating to the colonial era.

goo.gl/6wDHvk

slaves, owned by the members of the congregation, worked on the building. I find in the old ledger kept by the builder, Mr. John Stevens, that his negro, Zingo, took part in the building of the edifice, and another prominent character was a negro owned by a Mrs. Samford—his name was Malbo; another negro, named George, owned by a Mr. John Brown, also did work on the building. I find also that the following parties figured prominently in the old ledger, in furnishing the material for the building: Jacob Rod. Reveira, Moses Levy, Isaac Hart, Jacob Isaac, Aaron Lopez, Napt Hart. To give a full account of the items would require more time than I have at present. Some day I hope to have it



I have more information on this Touro synagogue. It has to do with George Washington. First, let's look at the biggest slave trading family in North America. They were Jews, as well. Jews say they're not Jews, but all you have to do is have a look at them.



The DeWolf Family

The Largest Slave Trading Family in U.S. History



Mark Antony DeWolf

&

Abigail Potter



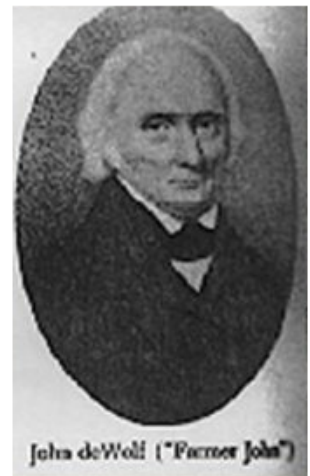
James deWolf ("Captain Jim")



William deWolf



Charles deWolf



John deWolf ("Farmer John")

James DeWolf William DeWolf Charles DeWolf John Dewolf



**Mark Anthony DeWolf and Abigail (Potter) DeWolf
Parents of James DeWolf**

Jews claim they were not Jews, yet many scholars and historians have agreed that they were indeed Jews.

De Wolf Family; From 1790 onward, the slave trade of Rhode Island was chiefly in the hands of the brothers de Wolf,⁸⁹⁵ who were considered "the most active slave traders in Bristol."⁸⁹⁵ The Jewish historians have not explicitly identified the de Wolfs as members of their "race" though others have traced them to apparently Jewish mots. In James Pope-Hennessy's, *Sins of the Fathers: A Study of the Atlantic Slave Traders 1441-1807*, he states the following:

Miss Abigail married one of her brother's supercargoes, Marc Antoine de Wolfe, a Jew from the French island of Guadeloupe. De Wolf settled down in his wife's home town of Bristol, Rhode Island, and sent several of their eight sons into the slave trade.⁸⁹⁶

The most famous of these, James de Wolf, was tried before a Newport grand jury in 1791, and found guilty of murder for having thrown into the sea a Black woman who had contracted small-pox while on board his ship. By the time the verdict was reached he had already left the state and was later elected to the United States Senate.

James DeWolf of Bristol, Rhode Island (1764-1837) was a United States senator and a wealthy merchant who, at the time of his death, was reported to be the second richest person in the country.

He was also the leading slave trader in the history of the United States.

Over fifty years and three generations, from 1769 to 1820, James DeWolf and his extended family brought approximately 12,000 enslaved Africans across the Middle Passage, making the DeWolf¹ family our nation's most successful slave-trading family.

Aaron Lopez wasn't the only jew in Rhode Island trading slaves. The Jewish DeWolf family was the **LARGEST** slave trading **FAMILY** in **HISTORY**.

Filmmaker Uncovers Her Family's Shocking Slave-Trading History, Urges Americans to Explore Own Roots

Sunday, December 01, 2013

By Amy Goodman, *Democracy Now!* | *Video Interview*


As we continue our conversation on slavery, we are joined by a woman who uncovered that her ancestors were the largest slave-trading family in U.S. history. Katrina Browne documented her roots in the film, *Traces of the Trade: A Story from the Deep North*, which revealed how her family, based in Rhode Island, was once the largest slave-trading family in U.S. history. After the film aired on PBS in 2008, Browne went on to found the Tracing Center on Histories and Legacies of Slavery. We speak to Browne and Craig Steven Wilder, author of the new book, *Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities*.

KATRINA BROWNE: One day my grandmother traced back. I was in seminary when I got a booklet in the mail that she wrote for all her grandchildren. She shared our family history—all the happy days. She also explained that the first DeWolf, Mark Anthony, came to Bristol as a sailor in 1744. And then she wrote, "I haven't stomach enough to describe the ensuing slave trade!"

What hit me hard was the realization that I already knew this—knew, but somehow buried it along the way. What no one in my family realized was that the DeWolfs were with the largest slave-trading family in U.S. history. They brought over 10,000 Africans to the Americas in chains. Half a million of their descendants could be alive today.



<http://archive.is/MjrII>

Newport, Rhode Island was the epicenter of the Transatlantic triangle slave trade. Coincidentally, the oldest and most influential Jewish communities in early American history was in Rhode Island.



JEWISH VIRTUAL LIBRARY
A PROJECT OF AICE

Virtual Jewish World: Rhode Island, United States

<http://archive.is/GNyla>  

[Virtual Jewish World:](#) [Table of Contents](#) | [North America](#) | [United States](#)

Newport, Rhode Island is the historic home to one of the oldest and certainly most influential Jewish communities in early American history. These men and women arrived in Newport as early as 1658 and by the time of the American Revolution they grew to a population of over thirty families. Their rich and varied lives greatly contributed to the ideals of religious freedom and open commerce that would become the hallmarks of the emerging nation. With the family names of Lopez, Levy, Rivera, Seixas, deToro (Touro), Gomez and Hays, these men and women represented the merging of old and new worlds through the tradition and culture of colonial Sephardic Jewry. The following are brief accounts of a few of the extraordinary Jewish men, women, and institutions of colonial-era Newport.

Back to George Washington, as I said I would discuss his connection to the synagogue in Rhode Island. I found information showing George wrote a letter to the synagogue, and I wondered why it was important. Why this was the wellspring of "religious freedom", but there's more.

TOURO SYNAGOGUE

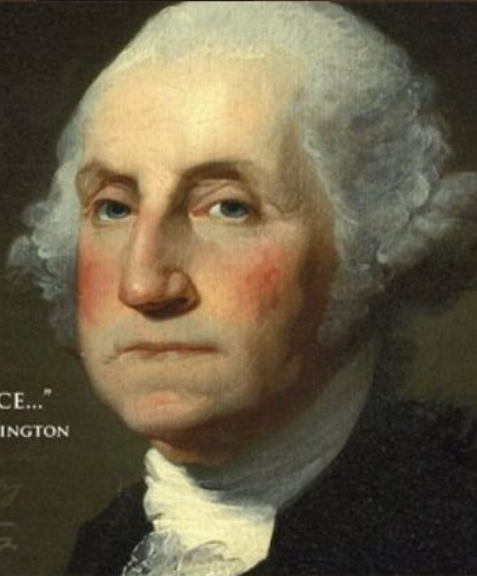
NATIONAL HISTORIC SITE

*America's Oldest Synagogue
Loeb Visitors Center
Colonial Burial Ground*

[Home](#) [Visit](#) [Congregation Jeshuat Israel](#) [History & Learning](#) [Photo Galleries](#) [Contact Us](#)

RELIGIOUS LIBERTIES AND THE BILL OF RIGHTS

*It would be inconsistent with
of my character not to avow that I am
your favorable opinion of my administration
I fervent wishes for my felicity. May the
the Staff of Abraham, who dwell in the
bounties and enjoy the good will of all
while every one shall sit in safety under
his own vine and figtree. —GEORGE WASHINGTON*



George Washington and his Letter to the Jews of Newport

The original of Washington's Letter to the Hebrew Congregations of Newport, Rhode Island is small in size, but its impact on American life is immense. In 340 well-chosen words, the Letter reassures those who had fled religious tyranny that life in their new nation would be different, that religious "toleration" would give way to religious liberty, and that the government

George Washington and his Letter to the Jews of Newport

The original of Washington's Letter to the Hebrew Congregations of Newport, Rhode Island is small in size, but its impact on American life is immense. In 340 well-chosen words, the Letter reassures those who had fled religious tyranny that life in their new nation would be different, that religious "toleration" would give way to religious liberty, and that the government would not interfere with individuals in matters of conscience and belief. Quoting the Bible's Old Testament, Washington writes,

"every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid."

He continues:

For happily the Government of the United States gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.¹

When he wrote this particular letter in August of 1790, the new President must have been aware of the effect it would have on the fledgling nation. He could not have known the extent of its influence today. The history behind Washington's Letter not only gives us an understanding of the values of the early colonists and our Founding Fathers, but also insight into two fundamental tenets of American democracy: the separation of church and state, and the right of individuals to believe in and practice their religion.

Washington comes to Newport, Rhode Island

On the morning of August 17th, 1790 George Washington arrived in Newport, Rhode Island. He was accompanied by Secretary of State Thomas Jefferson, Governor George Clinton of New York, U.S. Supreme Court Justice John Blair of Virginia, and U.S. Congressman William Loughton Smith of South Carolina.

References: <http://www.tourosynagogue.org/history-learning/gw-letter>
<http://archive.is/AJC6B>

Touro Synagogue

🏠 - DIGITAL ENCYCLOPEDIA - TOURO SYNAGOGUE



Jack Boucher, "Touro Synagogue, Newport, Rhode Island," 1971. Prints and Photographs Division, Library of Congress. Call Number HABS RL3-NEWP.29-.

On August 18, 1790, congregants of the Touro Synagogue of Newport, Rhode Island, warmly welcomed **George Washington** to both their place of worship and their city. Washington's letter of response to the synagogue, delivered on the same day, has become famous for reinforcing the ideal of religious liberty in American life. Washington promised the synagogue more than mere religious tolerance, explaining that "It is now no more that toleration is spoken of as if it were the

indulgence of one class of people that another enjoyed the exercise of their inherent natural rights." The letter continued with the promise that "the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."¹

Washington asserted that every religious community in the United States would enjoy freedom of worship without fear of interference by the government. Washington had already developed a strong reputation for upholding ideals of religious liberty before writing the Touro letter. As a result, his commitment to freedom of practice prompted other religious communities to seek his affirmation. In May 1790, for example, a Jewish congregation in Savannah, Georgia, wrote to Washington with strong praise: "Your unexampled liberality and extensive philanthropy have dispelled that cloud of bigotry and superstition which has long, as a veil, shaded religion . . . enfranchised us with all the privileges and immunities of free citizens, and initiated us into the grand mass of legislative mechanism."²

Jewish leaders in New York, inspired by Savannah's initiative, sent a letter to Philadelphia, Richmond, Virginia, Charleston, South Carolina and Newport, Rhode Island in late June 1790, attempting to organize a joint letter to send to Washington. Moses Seixas, a prominent leader of the Newport Jewish community, responded: "as we are so small in number, it would be treating the Legislature and other large Bodies in this State, with a great degree of indelicacy, for us to address the President of the United States previous to any of them."³ Seixas considered it unwise for the Jewish groups to address Washington as President, since the state had not technically acknowledged him as such; Rhode Island had only ratified the Constitution on May 29, 1790.

When George Washington first toured New England in 1789, he did not visit Rhode Island because of the state's lack of ratification. However, Washington immediately planned a tour of Rhode Island for August 1790 once the Constitution was approved. On August 18, 1790, Seixas, speaking as the warden of Congregation Yeshuat Israel, welcomed Washington to the Touro synagogue by proclaiming, "Permit the children of the Stock of Abraham to approach you with the most cordial affection and esteem for your person & merits—and to join with our fellow Citizens in welcoming you to New Port."⁴

<http://archive.is/jrxoS>

When my interest was piqued about Washington's letter to the Touro synagogue in Rhode Island, I started looking into names. The synagogue's leader was Moses Seixas, and he had a large slave trading family in the Carolinas. Remember Washington had slaves? This is who sold them.

Washington, Jefferson, and the others had a second agenda as well. Twelve amendments to the Constitution had been proposed in the Congress. The third amendment addressed the issue of freedom of religion and of the press. Congress passed and sent all twelve amendments to the states for ratification on September 25, 1789. State legislatures were required to consider the amendments one by one and ratify them individually. Over a period of months, the state legislatures sent the amendments back to Congress, ratifying some and disapproving others. On December 15, 1791, Virginia approved ten of the twelve proposed amendments and became the tenth and last state required to do so before the amendments became law. The first two proposed amendments had been rejected by three-quarters of all the states and could not be adopted. Therefore, the original Third Amendment, prohibiting the establishment of a state religion and ensuring freedom of the press, became the newly ratified First Amendment. Virginia, Massachusetts, Connecticut and Georgia were still debating the amendments in August of 1790 when the President visited Newport.

Citizens of Newport address their new President:

We now behold a government, erected by the Majesty of the People ...

Washington and his group were greeted by Newport's leading citizens and representatives from the many religious denominations present in the city, including the Jews. Included in the throng that greeted Washington may have been some of Newport's slaves, for individuals of African descent made up one-quarter to one-third of Newport's population during the colonial period. Politicians, businessmen, and clergy read letters of welcome to the President. Among them was Moses Seixas, one of the officials of Yeshuat Israel, the first Jewish congregation in Newport. The address read by Seixas was an elegant expression of the Jewish community's delight in Washington as leader and in a democratic government. Seixas wrote:

Deprived as we heretofore have been of the invaluable rights of free Citizens, we now (with a deep sense of gratitude to the Almighty disposer of all events) behold a Government, erected by the Majesty of the People—a Government, which to bigotry gives no sanction, to persecution no assistance—but generously affording to All liberty of conscience, and immunities of Citizenship: deeming every one, of whatever Nation, tongue, or language, equal parts of the great governmental Machine...4

A few days after leaving Newport, the President wrote to the citizen groups who had addressed him at Newport, thanking them for their hospitality and graciousness. First among them was his letter to the Jews. More than simple courtesy, the letter reflected the policy of the new government toward those whose religious beliefs were perceived as different. Washington echoed Seixas' phrase "which to bigotry gives no sanction, to persecution no assistance," thus confirming the sentiments expressed in the Seixas letter. The President's words also helped to define the role of the Federal government in matters of conscience.

References: <http://www.tourosynagogue.org/history-learning/gw-letter>
<http://archive.is/AJC6B>

Moses Seixas of the Rhode Island synagogue that George Washington wrote had a large family of slave traders in the Carolinas, like I said. Here's Abraham Seixas. He was a slave trading AUCTIONEER.

Wanted on Hire,
For twelve months certain, one hundred and
fifty young, healthy, able bodied

WORKING NEGROES,

TWO thirds men, the rest women, for
which the same price and terms will be
paid and allowed as are given by the Santee
canal company, viz. 16l. per year, payable
half yearly; the payment will be punctual,
secured unexceptionably; the negroes will be
plentifully supplied with provisions, furnished in
sickness with medical assistance, employed in a
healthy part of the country, and treated with
humanity; at the end of the year, the contract
will probably be renewed for another year.
Apply to

A Seixas, broker.

N. B. The same proportion as above will be
received in small numbers.

April 4.

cod

For Private Sale,

HOUSES and LANDS in the city of
Charleston and its Environs, lands
in different parts of the state, for cash,
credit, or barter; negroes for the house,
field, &c, bonds, notes, &c. A few canal
scripts, and a remarkable fine boat to
convey passengers thither, as soon as it is
in a situation to receive them, which is
expected will be very shortly. A few
hundred barrels of rice, for notes which
will be discountable at the banks, some
elegant gilt framed mirrors, from nine
to fourteen half joes a piece. The shop
of a doctor of physic, who is retiring
from business. A few hundred pounds
on loan for approved notes, by the sub-
scriber.

Wanted to purchase, A NEGRO
FELLOW, capable of working at
the blacksmith's trade. Enquire of

A. Seixas,

No. 35, King-street.

Who solicits of his friends in particular,
and the public in general, an early infor-
mation of what they wish to buy or
sell.

October 1.

tn&tc



TAKEN up and brought to the Work-House **TWO NEGROES** One, a Fellow, says his name is **TOM**, and that he belongs to Mr. John Brown on Walslaw; marked in the left arm by a cut from a pen knife, country born; about 18 years of age; 5 feet 6 inches high. The other, a

Wench, says her name is **PEGGY** or **PATTY**; that her Master and Mistress are both dead; and that her Master named Brown, died at Stono Ferry, and was buried by Mr. Ingles; she is about 23 years of age; of the Guinea Country, 5 feet 2 inches high; that her former Master was Mr. John Murphy of Wmnsborough; she is marked in the forehead by a shot; lower teeth very irregular.

A. Seixas, Master.

February 16.

3

Abraham Seixas

Jewish auctioneer Abraham Mendes Seixas (1751-1799) of Charleston, S.C., was a city official and a high official of synagogue Beth Elohim.

Wanted to Purchase,

FORTY or fifty **FIELD NEGROES**, the greatest proportion working hands, for which the cash will be paid immediately.

A. Seixas, broker.

February 21.

ftu&f 3t

Here's more information on Abraham Seixas. As I stated in the previous post, he was a Jewish slave trading AUCTIONEER.

The Jews in Colonial America

By Oscar Reiss

one small footnote. In 1806, two Jews, Marcus Levi and Reuben Cantor, were prosecuted for keeping their stores open on Sunday.¹⁷ They did so, however, because this was the only day **slaves** could shop in town. In addition to the shopkeepers' legal sales to **slaves** who could earn some money on the plantation, the **slaves** stole whatever items they could and brought them in to town to sell on Sunday. The **slaves** did not consider this as stealing, but rather their due.

In the North as in the South, Jews preferred indentured servants to **slaves**. This was brought home to them by the slave revolt in New York City in 1741.¹⁸ The city had a population of 12,000 people, of whom 2,000 were **slaves**. The **slaves** hatched a plot to kill all the whites and burn the city down. Several **slaves** belonging to Jews were involved. Cuffee, who belonged to Lewis Gomez, was burned to death for punishment. Cajve Africa, owned by Mordecai Gomez, was shipped to Madeira. Others included Windsor and Hereford, **slaves** of Sam Myers Cohen, and Jack, who belonged to Judah Hays. They, too, were sent away. In the North as in the South there was no animosity toward Jews who had or dealt in **slaves**. Abraham **Mendes Seixas** was a brother of Cantor Gershon **Mendes Seixas**, leader of the Jewish congregation in New York during the Revolution. An auctioneer, he was respected in his community.



[Click on the image for a larger view](#)

Captain Abraham Mendes Seixas (1750–1799)

Artist unknown, ca. 1795.

Oil on canvas [reproduction]

Courtesy of the New York Historical Society

<http://apop.library.cofc.edu/firstfamilies.html?counter=23>

<http://archive.is/TRCcl>

The portrait of Captain Seixas, unsigned and undated, pictures him in a patriot's blue coat with the fringed epaulets of an officer, a white waistcoat, and white breeches. Holding his sword on his left hip, his round face and portly dimensions suggest the passage of time. The painting itself has disappeared, preserved only in the photographic plate made by Barnett A. Elzas for his 1905 publication, *The Jews of South Carolina*.

No one expresses the contradictions of his age more clearly than Abraham Mendes Seixas. He was, on the one hand, a patriot in the American Revolution, a city magistrate, president of Charleston's congregation Beth Elohim, and brother of America's most prominent Jewish religious leader, Gershom Mendes Seixas. On the other hand, Seixas was a merchant who dealt in slaves and a warden of the workhouse, where criminals and runaways were punished.

New York-born Abraham Seixas had come south in June 1774. Banished from Charleston for refusing to sign a loyalty oath to the British crown, he sailed to Philadelphia in May 1782.

More family of Moses Seixas of the Rhode Island synagogue in the Carolinas. Isaac Seixas, another Jewish slave trading AUCTIONEER.

The Master of the Work-House,
GIVES this public notice, for the information of all those whom it may concern, that from and after this day, the following order of the Commissioners of the Work-House, will be strictly enforced, as it is indispensably necessary at this season of the year :

Ordered, " That on any Negro or Negroes being received into the Work-House, the owner or owners be required to furnish him, her, or them, with a Blanket, (each) on or before the hour of ten in the evening of the same day ; in default whereof, the matter is required to furnish such slave or slaves with a blanket each, and to charge the value thereof to such owner or owners. And those who are already in confinement, are to be immediately furnished, each with a blanket, by Mr. Seixas, master of the Work-House.

I.M. Seixas



TAKEN up and committed to the Work House, the following mentioned NEGROES, as run-aways, viz.

DICK, who says he belongs to Mr RICHARD DENNIS, living at Savannah, but was hired to a

Mr. Buchanan, whom he ran-away from ; he has lost the sight of his right eye by a film grown entirely over it ; he was born in Stasia, and bred up in Santa-Cruz, five feet six inches high, and about thirty-six years of age.

HESSOM, who says he belongs to Mr. SAMUEL MARION, living at Monk's Corner ; country-born, about fifteen years of age, four feet nine inches high.

ELSTER, who says she belongs to Mrs. THOMAS MURRELL, residing in Christ-Church parish ; about twenty-five years of age, five feet five inches high.

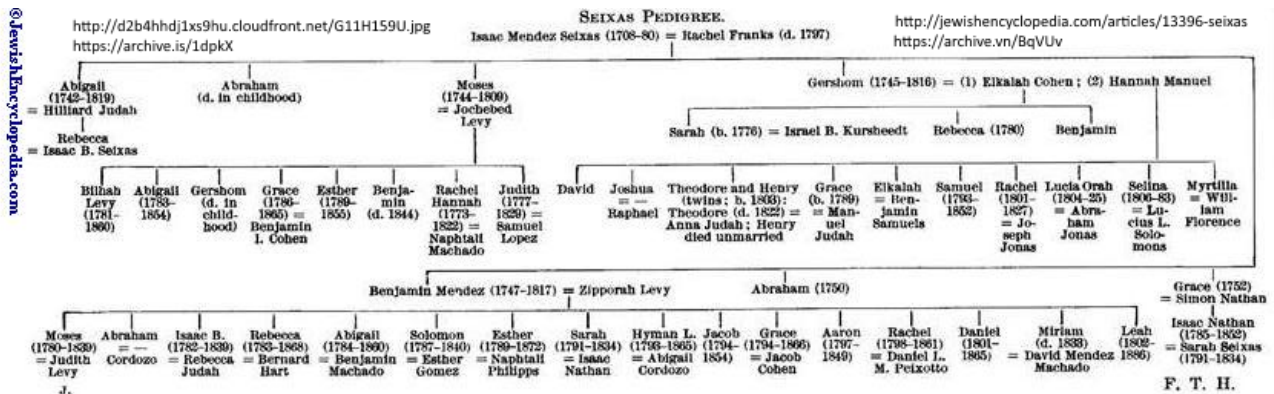
KATE, who says she belongs to Mr. JOHN GOLDWIRE, residing in Savannah ; the first joint of the thumb of her right hand off, her right ankle very much scarred, and her left one much bruised, walks knock-kneed, about thirty years of age, four feet ten inches high.

I. M. Seixas, master.

July 12.

cod 3

Look at them all, all those Slave Trading Jews, members of the Seixas family of Rhode Island and the Carolinas. This is straight from the Jewish Encyclopedia.



169

THE JEWISH ENCYCLOPEDIA

Scherr-Thoss Seixas

the Tories. It was largely due to his influence that the Jewish congregation closed the doors of its synagogue on the approach of the British, and decided to leave the town rather than continue under British rule. On the appearance of the British fleet in New York Bay (Aug. 1776) Seixas preached a sermon in English in which he feelingly stated that the synagogue services on that occasion might be the last to be held in the historic edifice.

On the dispersion of the congregation Seixas left New York for Stratford, Conn., taking with him the scrolls of the Law and other ceremonial paraphernalia belonging to his charge. At Stratford he was joined by several members of his flock. When, in 1780, the Patriots who had fled to Philadelphia were about to establish a permanent congregation, Seixas was requested to officiate, and he at

Gershom Mendez Seixas.
(By courtesy of the Jewish Publication Society of America.)



SEIXAS: American family, the founder of which removed from Portugal to the United States in 1730.

Abraham Seixas: American merchant and soldier; born in 1750 in New York city. He served in the American army and carried dispatches for Gen. Harry Lee between Charleston, S. C., and Georgia. In 1782 he took the oath of allegiance to the state of Pennsylvania, where he settled at the close of the war.

Benjamin Mendez Seixas: Fourth son of Isaac Mendez Seixas; born in Newport, R. I., 1747; died in New York city Aug. 16, 1817. He was a prominent merchant in Newport, Philadelphia, and New York, and was one of the founders of the New York Stock Exchange.

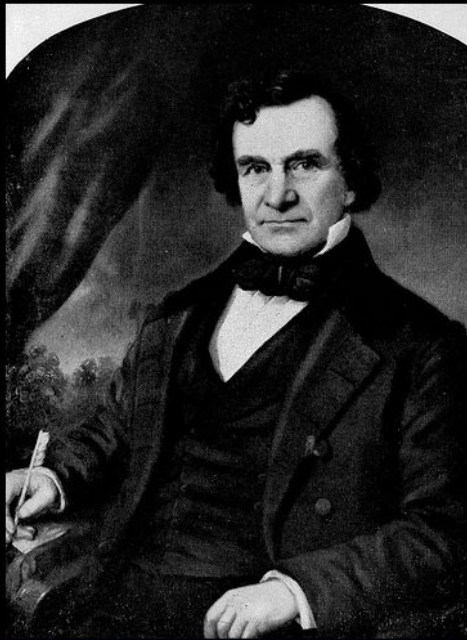
Gershom Mendez Seixas: American rabbi and patriot; born in New York city Jan. 14, 1745; died there July 2, 1816; son of Isaac Mendez Seixas (1708-80) and Rachel Levy, daughter of Moses Levy, an early New York merchant. Seixas became the minister of Shearith Israel, the Spanish and Portuguese congregation of his native city, in 1766, and occupied the rabbinate for about half a century. At the outbreak of the American Revolution he at once espoused the Patriot cause, though many of the Christian ministers of the city sympathized with

Since I showed a connection between the Rhode Island synagogue and the Carolinas, I might as well move on to the Carolinas. So, where did Rhode Island merchants sell their slaves? The Carolinas! Look at all the Jewish mayors. Slave owners had 1 vote + 3/5 per slave.

Jewish Mayors in the Slavery South



The Jewish Mordecai family was one of the most prominent of slave owners in North Carolina.



George Washington Mordecai

George Washington Mordecai was a wealthy Raleigh, North Carolina, plantation owner, bank president and **slave driver** who owned at least one hundred Black Africans. He wrote to a northern Republican in 1860:

"I would much sooner trust myself alone on my plantation surrounded by my slaves, than in one of your large manufacturing towns when your labourers are discharged from employment and crying aloud for bread for themselves and their little ones."



The Jewish Mordecai family also owned the largest slave plantation in North Carolina.



Moses Cohen Mordecai
Foather of David Henry Mordecai

1817-1826

Mordecai House is named for Moses Mordecai who in 1817 married Henry Lane's oldest daughter, Peggy. Moses was from a prominent Jewish family based in Warrenton, North Carolina where his father had founded and operated a school for girls. Moses was an ambitious young attorney when he arrived in Raleigh to practice law. When he married Peggy Lane, an Episcopalian, this created tension in his family – his father did not attend the wedding held at Clay Hill on the Neuse. It may have been these circumstances that caused Moses to change the pronunciation of his last name from Mor-duh-kie to Mor-duh-key.

In addition to working as a lawyer, Moses began to run the land around the Mordecai House as a cotton plantation. Before Peggy's death, due to complications in childbirth in 1821, she and Moses had three children, the eldest being their son Henry.

1850-1875

Moses' son Henry, upon reaching 21, inherited Mordecai house and the surrounding plantation. He married Martha Hinton, (he was 26, she was 16). Henry and Martha had four children-Margaret, Moses, Mary, and Martha. Moses died at the age of 4, so during the fourth generation of occupancy the house would once again be inherited by women. Henry continued to manage the Mordecai land as a plantation. Census records indicate that Henry's main cash crop was corn. The slaves that lived and worked on the Mordecai Plantation did much more than working in the fields. Chaney and Sabina were nurse maids that took care of the children. Charlotte and Milly worked in the outdoor kitchen to prepare food for the Mordecai family, and to prepare the mid-day meal for the slaves. Dick was the blacksmith, and Davey was the cobbler. According to three narratives written by former slaves, Henry was not kind to the slaves that lived and worked at Mordecai.

The "Moses Mordecai Place" was one of the largest plantations in North Carolina; it covered more than one thousand acres and was home to at least 200 slaves. Looking beyond the "traditional" plantation narrative, Porter will illuminate the lives of those enslaved on the Mordecai Plantation, and also shed light on their lives following freedom in 1865.

Jews will try to convince you that they were an oppressed people even while they were the richest, most powerful people to exist. The prominent Mordecai families of Jewish slave trading wealth that I named in the previous posts were descendants of this "poor" & "oppressed" jew.



ARTS & LIFE

'Mordecai': A Jewish Family History

Book Recounts Family's Struggles to Assimilate, Retain Identity

+ PLAYLIST

DOWNLOAD

EMBED

May 21, 2003 · 12:00 AM ET

Heard on Morning Edition



Patriarch Jacob Mordecai is seen in an 1826 portrait by John Wesley Jarvis.

Courtesy Southern Historical Collection, Wilson Library, The University of North Carolina at Chapel Hill



Mordecai: An Early American Family, by Emily Bingham



Author Emily Bingham

Molly Bingham

The Mordecais were among the first Jewish families to settle in the South after the Revolutionary War. A new book tells the story of how they struggled to assimilate into American society while retaining their identity as Jews, a story that still resonates in today's America, author Emily Bingham says.

Mordecai: An Early American Family traces the history of an ordinary Jewish family through early American history, from the Revolutionary War through the Civil War. In the nation's early days, Bingham tells NPR's Bob Edwards, being a Jew "was a new proposition.

Jacob Mordecai (1762, Philadelphia, Pennsylvania – 1838, Richmond Virginia) was a pioneer in education, in Colonial America, having established the *Warrenton NC Female Seminary*, also known as *Mordecai's Female Academy*.

Mordecai was the son of Moses and Esther Mordecai, observant Jews who in 1760 emigrated from Germany to Philadelphia. He attended private schools, receiving a classical education. At age 13, Mordecai served as a rifleman when the Continental Congress was resident in Philadelphia and later helped supply the Continental Army as a clerk to David Franks, the Jewish quartermaster to General George Washington.

After the war, Mordecai moved to New York City and married Judith Myers. In 1792, Judith and Jacob moved to Warrenton, North Carolina, a small town well situated on the roads linking Richmond, Charleston and Savannah.

It is worth noting that despite the fact that the Mordecais were the only Jewish family in and around this small town, they remained observant Jews, keeping a strictly kosher home where Shabbos was observed.

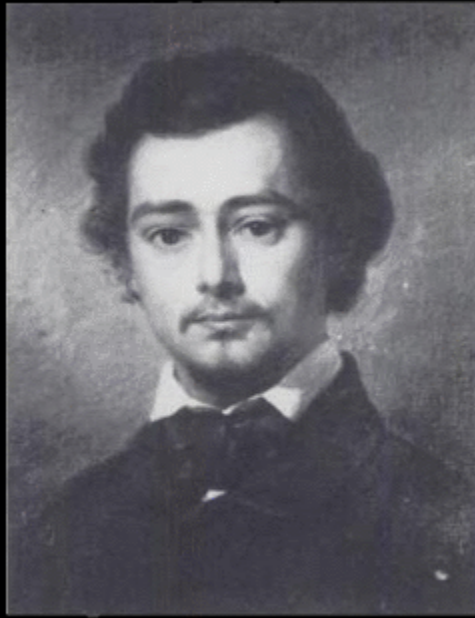
His wife, Judith, was a woman of delicate constitution who died at the time of the birth of her seventh child. Subsequently, Mordecai married Rebecca Myers, the younger half-sister of his first wife.

Mordecai first made his mark as a tobacco merchant in Warrenton. He was not, however, particularly interested in his business pursuits. He managed to obtain an excellent knowledge of Hebrew language and literature and studiously devoted himself to literary pursuits, especially biblical research, and wrote many scholarly articles.

Reversal of fortune made it necessary for him to give up his business, leaving him with the dilemma of how to support his large family. In the summer of 1808, some of the locals met with Jacob and offered to help support the establishment of an "academy" for girls, on the condition that he would become its headmaster. The influential town leaders regarded him highly for his learning and wisdom and were sure that he had the skills and temperament to be an effective teacher.

In 1809, the school opened with 30 students and quickly became a family project. In the beginning, Jacob and Rebecca taught all the classes. Soon they were joined in the classroom by their daughter Rachael and in later years by two of their sons. The younger Mordecai children helped with the cooking and care of the dormitories. The only instructor in the academy who was not a member of the family was the music teacher.

The first surgeon general of the Confederate Army was a Jew. They had to keep those White gentiles healthy to protect their slave commodity, right?



MAJ. DAVID CAMDEN DELEON, MD

Maj. David Camden DeLeon of South Carolina joined the Confederate army. He became the first acting surgeon general of the Confederacy from May 6 to July 12, 1861. He served later as the medical director of the Army of Northern Virginia and then left the army for reasons unknown. His military career was undistinguished. (Portrait by Solomon Carvalho. Courtesy of Jacob Rader Marcus Center, American Jewish Archives, Cincinnati, Ohio and the Jewish Museum of New York.)



The president of Charleston, South Carolina's Beth Elohim synagogue was owner of a large slave plantation. Interesting, right?

Successful merchants who invested in rural property might maintain their residences in town. Early in the eighteenth century, Simon Valentine and Mordecai Nathan bought a 350-acre plantation, and Nathan acquired a second on his own. A hundred years later, Nathan Nathans, a president of Charleston's Beth Elohim, owned a tract on the Cooper River. Barnet A. Cohen planted cotton, indigo, and provision crops in Barnwell County. At the time of his death, in April 1839, he owned thirty-five Negroes and approximately five hundred acres of land. Charleston city directories and other records list as planters Jacob Barrett, Solomon Cohen, Mordecai Cohen, Marx E. Cohen, David Cohen, Isaac DaCosta, Myer Jacobs, Edward Levy, Isaac Lyons, Samuel Mincks, Isaiah Moses, and Moses Winstock. A somewhat dubious account written in 1884 claims that Jacob Ottolengui of Charleston owned a Savannah River plantation and a thousand slaves. If this is true, Ottolengui would be the only Jewish slaveholder of that scale in the entire South.

Charlestonian Nathan Nathans owned an impressive plantation on the Cooper River; other Jewish South Carolinians were Isaiah Moses who owned thirty-five slaves; Mordecai Cohen, who owned twenty-seven; and Isaac Lyons, Barnet Cohen, and Chapman Levy, all of whom maintained sizeable slave holdings. Various members of the Mordecai family owned plantations in Virginia and North Carolina.

Another prominent surname in the Transatlantic Slave Trade was Cohen (Jewish). Here's a list of slave trading Cohens and Companies: Hyam Cohen Jacob Cohen P. M. Cohen Mordecai Cohen Abraham Cohen Solomon Cohen Cohen & Moses Cohen, Norris & Company

Jews As Slave-Traders

45

The third group of those who dealt in Negroes were, of course, the full-time slave-traders, whose sole income was derived from purchasing, transporting and selling slaves. None of the major slave-traders was Jewish, nor did Jews constitute a large proportion of traders in any particular community. Frederic Bancroft, who has made an exhaustive study of the business, attempted to classify all traders and auctioneers in the major Southern markets. In Richmond, according to his list, only three of seventy were Jews; in Charleston, four out of forty-four; in Memphis, only one of more than a dozen.⁶⁷ Other standard works limited to the investigation of the slave-trade in Kentucky and Mississippi list many dozens of slave-traders among whom not a single Jewish name appears.⁶⁸ Probably all of the Jewish slave-traders in all of the Southern cities and towns combined did not buy and sell as many slaves as did the firm of Franklin and Armfield, the largest Negro traders in the South.

These are the Jewish slave-traders whose identity we can establish:

ATLANTA and AUGUSTA, GA., Solomon Cohen⁶⁹

CHARLESTON, S. C., B. Mordecai⁷⁰

LUMPKIN, GA., J. F. Moses⁷¹

MOBILE, ALA., Philip Goldsmith⁷²

The Cohen jewish slave traders of the Carolina's. Jacob Cohen was a prominent slave trader there. Here are some of his advertisements of African slaves.

Rice Field Nfgros.
By Jacob Cohen & Son.
 Will be sold, on THURSDAY, 9th inst., at Ryans' Mart,
 Chalmers-street, at 11 o'clock,
 A PRIME GANG OF TWENTY (20) NFGROS
 Conditions—One-third cash, balance payable in three
 equal instalments, secured by bond and mortgage and
 approved personal security. Purchasers to pay us for
 papers. January 15

Charleston Mercury, January 16, 1858

By Jacob Cohen & Son.
 Will be sold, TO-MORROW, the 24th, at the Chalmers
 street Mart, at 11 o'clock,
 The following NEGROS—
 MARIA, 45 years old
 JAMES, 15 years old.
 Terms cash. Purchaser to pay us for bill of sale
 January 25 jan 25

Charleston Mercury, January 25, 1858

Auction Sales.
By Jacob Cohen & Son.
 Will be sold, THIS DAY, 2d inst., at the Chalmers-st.
 Mart, at 11 o'clock,
 A Negro Woman named LIZZIE, a Cook, Washer and
 Ironer.
 Terms cash. Purchaser to pay for bill of sale.
 March 2

Charleston Mercury, March 2, 1858

Auction Sales.
Valuable Family of Field Negroes.
By Jacob Cohen & Son.
 Will be sold, THIS DAY, the 18th inst., at 11 o'clock,
 at the Mart, in Chalmers-street,
 The following family of NEGROS:
 DOE, 35, field hand.
 MARGARET, 30, field hand, and first rate washer,
 trouser and seamstress.
 DANIEL, 7.
 ABRAM, 2.
 INFANT.
 Terms—One-half cash, balance in bond, payable in one
 year, with interest from date, secured by a mortgage of
 the property and approved personal security. Purchaser
 to pay us for papers. March 18

By Jacob Cohen & Son.
 Will be sold, THIS DAY, 18th inst., at 11 o'clock, at
 the Mart, in Chalmers-street,
 A Negro Man named RAALAN, a field hand, and ac-
 customed to the care of horses.
 Terms cash. Purchaser to pay us for bill of sale.
 March 18

Charleston Mercury, March 18, 1858

By Jacob Cohon & Son.
 Will be sold, THIS DAY, 2d April, at 11 o'clock,
 at Ryans' mart, Chalmers-st.,
 GEORGE, about 21 years old.
 Terms—One-third cash, balance in one and two years,
 secured by a bond and mortgage of the property, and ap-
 proved personal security.
 April 20

April 22

Charleston Mercury, April 22, 1858

Valuable Servants.
By Jacob Cohen & Son.
 THIS DAY, the 2d inst., will be sold, at Ryans' Mart
 lot, north side of Chalmers-st., at 11 o'clock,
 Three valuable NEGRO MEN, viz
 One prime MAN, city laborer
 One prime MAN, city laborer.
 AND,
 One uncommonly prime and likely MAN, warranted
 to be a first rate house painter, of sober, industrious and
 obedient habits. He has been raised in this city
 Terms cash. Purchaser to pay us for bill of sale
 April 23

Charleston Mercury, April 23, 1858

Private Sales.
Plantation on John's Island.
By Jacob Cohen & Son.
 At Private Sale, all that PLANTATION known as
 "Bushlands," on the Stono River, John's Island, about
 seven miles from the city, containing nine hundred and
 forty (940) acres, five hundred of which are cleared and in
 good planting condition. On the place there is a fine
 Residence and outbuildings, all in good order. There
 is also good negro houses, to accommodate comfortably
 eighty negroes. It is us-able to describe the lands, as
 they can at any time be inspected by a purchaser.
 Conditions—One-third cash, balance in five equal an-
 nual instalments, with mortgage of the property. Pur-
 chasers to pay us for papers.
 Apply as above, at 24 BROAD STREET.
 December 16 thstus Old State Bank.

Charleston Mercury, Dec. 16, 1858

Here's an add from the jew Hyam Cohen in the South Carolina.

Hyam Cohen

CITY TAXES.

THE City Assessor hereby notifies all persons concerned, that his office will be opened this day, 15th inst., and continue open every day (Sundays excepted) from the hours of 10 o'clock, A. M. till 2 o'clock P. M. until 15th April inclusive, for the purpose of receiving City Tax Returns for the present year, after which all defaulters will be doubly taxed.

Land and Slaves must be returned and the tax paid by those who were the owners thereof on 1st January last, all transfers of property since the last return must be speedily reported, as the tax on Slaves over and under 12 years of age is different; the owners of Slaves are requested to come prepared to give the correct number of each class and to make a full return of the whole, as well as of other descriptions of property liable to taxation—the greatest accuracy in making returns will be required as the Assessor is directed to make out an alphabetical list of all the Tax payers in the city, with the amount of their property to be published at such time, as Council may direct. No person will be permitted to make any return, unless he or she be the owner, executor, executrix, guardian, trustee, attorney or agent, legally appointed.

Free persons of colour, viz, males from 16 to 60, and females from 14 to 50, are desired to call at the

Mordecai Cohen

Execution.—The following Slaves, convicted of an attempt to excite an insurrection in this State, were executed this morning, on the Lines, agreeably to the sentence of the Court of Magistrates and Freeholders:—

Julius,	belonging to	Thomas Forrest,
Tom,	do	to Mrs. Russell,
Joe,	do	to Mr. Jore,
Mingo,	do	to Wm. Harth, jun.
Smart,	do	to Robert Anderson,
Polydore,	do	to Mrs. Faber,
Robert,	}	do to John Robertson,
John,		
Adam,		
Lot,	do	to Mr. Forrester,
Jack,	do	to Mrs. Purcell,
Jack,	do	to Mr. Glen,
Pharo,	do	to Mrs. Thompson,
Dick,	do	to Wm. Sims,
Bacchus,	do	to Benj. Hammett,
Jim,	do	to Estate of Clement,
Jerry,	do	to Mordecai Cohen,
Naphur,	}	do to Estate of Joseph Yates,
Adam,		
Bellisle,		
Charles,	do	to John Billings,
Dean,	do	to James Mitchell

Here's a Cohen listing the EXECUTION of several African slaves in the Carolinas. Mordecai Cohen. I thought they said it was White people doing this, but here it is - Jews lynching Africans in America.

None of this information is consolidated anywhere. A lot of it is very hard to find, but most of my sources come straight from Jewish sources which makes this thread more authentic. For example, this information was tucked away in this book. Isaiah Moses, synagogue vice pres.

A Portion of the People

Three Hundred Years of Southern Jewish Life

Edited by Theodore Rosengarten and Dale Rosengarten



Copyrighted material

In a letter dated January 31, 1927, Hannah M. Moses, a granddaughter of Rebecca and Isaiah, recounted to her cousin Henry Aaron Alexander, the family chronicler, a scene that pokes fun at Isaiah's piety and Rebecca's practicality:

Once when he was Vice President of the Synagogue, he had indigestion, couldn't keep anything on his *breadbasket*, so the doctor told him to eat *raw oysters*—Great Mercy! What! Never! Against all Jewish law. No shell fish. Here our wonderful Grandma spoke up. She said, "take them as medicine, your health requires it to be done." Well in order not to set a wicked example to his family, he went out to the furthest corner of the Oaks with a trusted servant to open the oysters and began to eat the oysters—but alas! At that very corner just over the fence was a lot belonging to the Synagogue property. Just at that time two members came out to inspect it. What did they behold? Mr. Isaiah Moses, that pillar of the Synagogue, eating oysters!!! He was ordered to face the powers of the Congregation, but here again our Grandma came to the front. She brought the Doctor. He was absolved.



PLANTATION AND 50 NEGROES FOR SALE.—The Plantation well known as the **AVENUE**, adjoining Goose Creek Bridge; it is 16 miles from the city, and contains 750 acres—about 250 acres well fenced, and in a high state of cultivation; about 60 acres Tide Rice Swamp, entirely free from salt; the balance is abundantly wooded with the best of Yellow Pine, Oak and Hickory.

There is a Brick Yard near the Bridge; which has been in operation two years, with a permanent case, a good shed, an inexhaustible supply of water, and every requisite necessary to carry on the Brick making Business, extensively and profitably. Vessels drawing 6 feet water can load at the Brick Yard.

The Mansion, Kitchens and Barns, are extensive brick buildings, which, with the Negro Houses, Stables and Carriage House, are in good order. There is a valuable avenue of Live Oak Trees, leading from the road to the Mansion, one-third of a mile in length, and a fine spring of water, a convenient distance from the house, which has never been known to fail.

ALSO,

A prime gang of fifty **NEGROES**, accustomed to the culture of Rice and Provisions, as well as the making of Bricks.

The above property, together with the Stock, consisting of Horses, Mules, Cows, Oxen, the Plantation Utensils, and a Charleston built Sloop, capable of carrying 20,000 bricks, or 20 cords of wood, will be sold low, and the terms made to suit the purchaser. For further particulars, apply on the premises, or to

L. I. MOSES,

At the South Western Rail Road Bank, Charleston, S. C.

ONE HUNDRED SLAVES, VALUABLE

Another big Jewish surname in slave trade and ownership in the Carolinas was Moses like the one in my previous post. Here are a few prominent ones: Barnard Moses Isaac Moses Solomon Moses Meyer Moses Then there was Raphael Moses. Read the posts following this one for more info.

Raphael J. Moses

From Wikipedia, the free encyclopedia

Raphael Jacob Moses (1812–1893) was an American lawyer, Southern plantation owner, Confederate official and politician.

Contents [hide]

- 1 Biography
 - 1.1 Early life
 - 1.2 Career
 - 1.3 Personal life
 - 1.4 Death
- 2 References



JEWISH PLANTATION/SLAVE OWNER

Biography [edit]

Early life [edit]

Raphael J. Moses was born in 1812 in Charleston, South Carolina.^{[1][2][3][4]} His family fought in the American Revolutionary War of 1775-1783, and he was a fifth-generation South Carolinian. His father was Israel Moses and his mother, Deborah Cohen. He grew up in Charleston.^[4]

Archive locations:

https://web.archive.org/web/20170802002829/https://en.wikipedia.org/wiki/Raphael_J._Moses

<http://archive.is/33C1N>

Raphael Moses was a Jewish slave trader, and his business associate, Jacob Levin, was an acting rabbi and head of the Jewish community in Columbia, South Carolina.



Raphael Moses of Georgia was a fifth-generation Sephardi-American. He and his three sons enlisted in the Confederate army, where he rose to the rank of major. Moses was proud of his Jewish heritage and once ran for Congress because he "wanted to go to Congress as a Jew."

Negroes at Auction.
BY J. & L. T. LEVIN.
 WILL be sold, on **MONDAY**, the 3d January next, at the Court House, at 10 o'clock,
22 LIKELY NEGROES, the larger number of which are young and desirable. Among them are Field Hands, Hostlers and Carriage Drivers, House Servants, &c., and of the following ages: Robinson 40, Elsey 34, Yanaky 13, Nyla 11, Anikee 8, Roblasoh 6, Candy 3, Infant 9, Thomas 35, Die 38, Awey 18, Eldridge 13, Charles 6, Sarah 60, Baket 50, Mary 18, Betty 16, Guy 12, Tilla 9, Lydia 24, Harbel 4, Scippio 2.
 The above Negroes are sold for the purpose of making some other investment of the proceeds, the sale will therefore be positive.
 Terms—a credit of one, two and three years, for notes payable at either of the Banks, with two or more approved endorsers, with interest from date. Purchasers to pay for papers. Dec 8 43
 [] Black River Watchman will copy the above and forward bill to the auctioneers for payment.

An advertisement for the sale of slaves by Jacob Levin and his partner. Levin was not hated by his fellow Jews because he traded slaves. On the contrary, he was acting rabbi and head of the Jewish community of Columbia, South Carolina.

Here's more information on the Jewish slave trader and slave plantation owner of South Carolina, Raphael Moses.

Encyclopedia of Southern Jewish Communities - Columbus, Georgia

[Overview](#) >> [Georgia](#) >> [Columbus](#)



Raphael Moses

Located on the eastern bank of the Chattahoochee River, Columbus was created by the Georgia legislature in 1828 as a trading post right across the border of Alabama. Initially, Columbus thrived as a cotton trading town, but soon became an industrial center as a growing number of textile mills and sawmills harnessed the power of the river.

According to some reports, Jews lived in the Columbus area as traders even before the town was officially founded in 1828. As Columbus' industrial economy blossomed, growing numbers of Jews were attracted to the west Georgia town. One of these was Jacob I. Moses, who was elected mayor of Columbus in 1844. By 1859, there were 20 Jewish families in Columbus, most of whom were involved in retail trade. Of approximately 37 Jews listed in the 1859 Columbus city directory, 17 were dry goods merchants and 3 were clothing merchants. Another seven were store clerks. Five were skilled craftsmen, including four tanners and one shoemaker. One of these merchants was Rebecca Dessau, who owned her own millinery shop while her husband owned a dry goods business.

This growing number of Jews banded together in 1854, forming the congregation B'nai Israel. Many of these founding members were German immigrants. They initially gathered in members' homes, but later met in a building on the northeast corner of 10th Street and 5th Avenue. The group also used this rented space for a school, which taught the members' children about Judaism, as well as teaching them Hebrew and German. In 1859, B'nai Israel purchased a house on 10th Street and 4th Avenue, which they converted into a synagogue. The

women of the congregation raised the money to furnish the new building and sewed such things as curtains and ark curtains themselves.

Perhaps the most notable Jewish citizen of Columbus was Raphael J. Moses. Born and raised in South Carolina, Moses came to Columbus in 1849 from Apalachicola, Florida, where he had been a lawyer. Columbus was closely tied to Apalachicola through the cotton trade and Moses already had contacts and clients in Columbus when he arrived in 1849. Moses became one of the most prominent lawyers in the state of Georgia, but also joined the ranks of southern planters with his purchase of the Esquiline Plantation. By 1850, Moses already owned sixteen slaves. Moses soon became a pioneer in the development of the commercial peach growing industry in Georgia. In 1851, he became the first planter to sell peaches outside of the state, shipping his produce to New York. He had found a new way to preserve them when shipped, using champagne baskets instead of pulverized charcoal. Moses became a very successful planter, which required more labor. By 1860, Moses owned 47 slaves, and was listed as a "farmer" in the US Census, even though he continued his law practice.

Archived locations:

<https://web.archive.org/web/20161105102942/http://www.isjl.org:80/georgia-columbus-encyclopedia.html>

<http://archive.is/NO7h4>

Here's another Carolina Cohen. I'm not sure how I missed these. Abraham Cohen sold slaves on the market in Georgetown, South Carolina.

Prime NEGROES.

By Permission of CORNELIUS DUPRE, esq. Ordinary of Georgetown District, will be sold, (the sale to commence on MONDAY the 26th day of March next, at ten o'clock in the forenoon, before the Market-House in Georgetown.)

THAT very prime and valuable GANG of SEVENTY TWO NEGRO SLAVES, belonging to the Estate of Major JOHN WARREN, deceased, among whom are Carpenters, Coopers, Sawyers, Boatmen, some valuable House Servants, handy boys and Girls, &c.

A certain Proportion of these Negroes will be sold for Cash, to defray some immediate Demands against the Estate; the residue will be sold on a credit of one and two years, the purchasers to give bond with approved Personal Security, bearing interest from the day of sale, the Property not to be altered until the Conditions of sale are complied with.

By order of the administratrix.

Abraham Cohen.

N. B. Any Person who may be inclined to purchase the above Gang of Slaves, at private sale, will please apply in the interim to the Subscriber.

Georgetown, Feb. 15, 1798.

thm

Notice the previous post about Abraham Cohen trading slaves in Georgetown? He was obviously selling them to other Jews.

www.isjl.org/south-carolina-georgetown-encyclopedia.html

Encyclopedia of Southern Jewish Communities - Georgetown, South Carolina

Most of the Jewish residents of Georgetown owned slaves, usually only a few at a time, as was typical of members of the merchant and business class. Solomon Cohen, Jr., owned 20, considerably fewer than most plantation owners. Like other antebellum merchants, Jews engaged in the slave trade. The politics of slavery found Georgetown Jews on both sides of the debate in the opposing political parties and at the Nullification Convention of 1832. Despite the divide among them over slavery, Georgetown Jews rallied behind the Confederacy once the war broke out. Five who died fighting for the South are buried in the Jewish cemetery.

Archived references:

<http://archive.is/J2Yfb>

<https://web.archive.org/web/20170806185917/http://www.isjl.org/south-carolina-georgetown-encyclopedia.html>

The FIRST Jew elected to public office in the colonies was Francis Salvador. He owned a 7,000 acre slave plantation in South Carolina.

Francis Salvador

Francis Salvador (1747 – August 1, 1776) was a young English **plantation owner in the colony of South Carolina** from the Sephardic **Jewish** community of London; in 1774 he was the first **Jew** to be elected to public office in the colonies when chosen for the Provincial Congress.

Francis Salvador acquired 7,000 acres (28 km²) in Ninety Six District, Carolina Colony, and emigrated intending to send for his wife, Sarah, and their four children as soon as he was able. Arriving in Charleston in December 1773, Salvador quickly joined the American cause. He became close friends with the rising leaders of the Revolution in the South, including Charles Cotesworth Pinckney, John Rutledge, William Henry Drayton, Henry Laurens, and Samuel Hammond.

Buying African **slaves** to work his land, In 1774 Salvador settled at Coroneka (commonly called Cornacre), joined for a while by his friend Richard A. Rapley, as neither wanted to live alone. They were both elected as delegates to South Carolina's Provincial Congress; **Salvador was the first Jew elected to public office in the Thirteen Colonies in North America.** He was **re-elected** to the second Provincial Congress in 1775, holding the post until his death.

Archived reference:

<http://archive.is/ozWkK>

Now we get to the area where the Civil War started. Some, if not all, ships used at Ft. Sumter were owned by by Jews. Here's a Jew who owned the local newspaper (what a coincidence), and the ship that transferred Union Major Robert Anderson and his leadership back to the Union.

Moses Cohen Mordecai (1804-1888) was an American Jewish businessman, politician, and *parnass* (synagogue administrator).

He owned the Mordecai Steamship Line, which he used to import fruit, sugar, tobacco, and coffee. Additionally, he was a co-owner of the *Southern Standard*, a newspaper published in South Carolina from 1851 to 1858. At the same time, he served as a member of the South Carolina Senate. His votes reflected his opposition to secession in the 1850s, prior to the American Civil War of 1861-1865. He used his newspaper to echo this position. Moreover, he was widely seen as a politician representing the merchant class and free trade.

According to author Robert N. Rosen, he became "the most prominent Jewish Charlestonian of the 1850s and 1860s." He served as the *parnass*, or chief administrative officer, of the Congregation Kahal Kadosh Beth Elohim, a synagogue in Charleston.

During the Civil War, he decided to change his mind about secession and supported the Confederate States of America. Some of his ships were used by the Confederate States Army. For example, the *Isabel*, named in honor of his wife, was used to remove Major Robert Anderson (1805–1871) from Fort Sumter at the Battle of Fort Sumter on April 14, 1861.

← **Start of the Civil War**

Here's information about the Jewish ship that transferred Union Major Robert Anderson and his leadership from Fort Sumter back to the Union, and this Jew was a Southerner. This was the beginning of the Civil War. Thanks Jews!

www.scencyclopedia.org/sce/entries/mordecai-moses-cohen/

Together with Ker Boyce and B. C. Pressley, in 1851 Mordecai helped launch the *Southern Standard* (later the *Charleston Standard*), a Unionist newspaper that rejected separate state secession and promoted cooperation in political affairs among the southern states. Once South Carolina seceded from the Union, however, Mordecai supported the Confederate cause. His steamer, the *Isabel*, transferred U.S. Army Major Robert Anderson and his command from Fort Sumter to the Union fleet following the opening bombardment of the Civil War. Named for Mordecai's wife, the *Isabel* became a famous blockade-runner during the war.

<http://archive.is/yvqIO>

The first governor of South Carolina after the Civil War was a Jew. He was a secessionist, private secretary to the previous governor, and a Confederate Colonial. Notice how he got to keep his standing while White Southerners were ruined?

Franklin J. Moses Jr.

Franklin Israel Moses, Jr. (1838 – December 11, 1906) was a South Carolina lawyer and editor who became active as a Republican politician in the state during the Reconstruction Era, elected as governor in 1872 and serving into 1874. Enemies labelled him as the 'Robber Governor', but a 21st-century biographer suggests his crimes were limited compared to those of later Democrat Ben Tillman, who contributed to murders of numerous blacks.

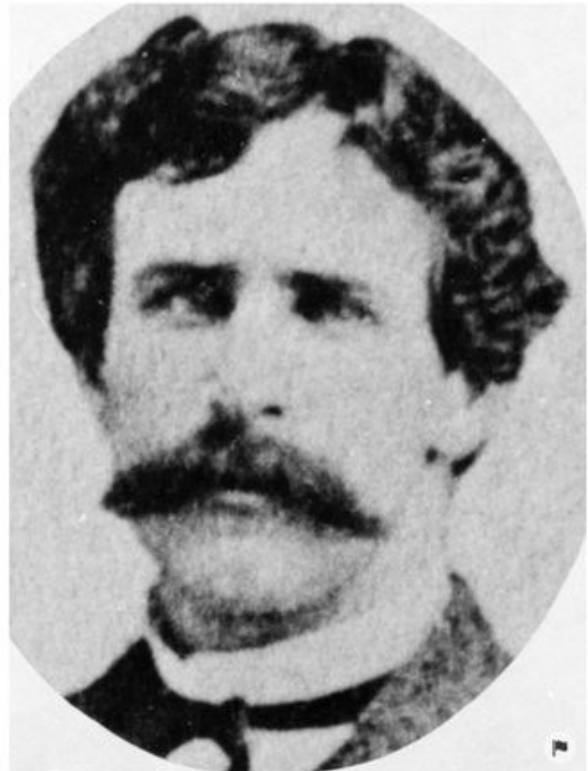
Although a secessionist before the war, Moses was ready to make alliances in the new society afterward. He served in the state legislature from 1868 to 1872, where he was elected as speaker of the House. He supported integration of the state university, establishing new social programs and public funding of old-age pensions, and created a black militia to help protect freedmen from white paramilitary insurgents. He was also unusual for hosting African Americans socially, both as governor and a private citizen.

When Moses was young, his middle initial was confused for the letter J, and thereafter he became known simply as Franklin J. Moses, Jr.; his father also adopted use of the "J." His father Franklin J. Moses, Sr. was an attorney who served as a South Carolina state senator for more than 20 years; in 1866 he was elected as judge to the circuit court, and in 1868 as Chief Justice of the State Supreme Court.

Early life and career

Moses was born in 1838 in Sumter District, South Carolina, to attorney Franklin J. Moses, Sr. and Jane McLellan. His father was born and reared in a prominent Jewish family of Charleston of Iberian and German descent; and his Scots-Irish mother was a Methodist. Moses was raised as an Episcopalian and was never affiliated with Judaism, but he was widely regarded as Jewish because Southerners placed so much emphasis on paternal heritage; his political enemies tried to promote this perception as a tool against him. He enrolled at South Carolina College (now the University of South Carolina) in 1855, but was honorably dismissed from the freshman class the same year.

After reading the law, Moses was admitted to the bar in South Carolina. In 1860 he was appointed as the private secretary of Governor Francis Wilkinson Pickens, a supporter of secession, at the outbreak of the Civil War, Moses was commissioned as Colonel in the Confederate Army; he served as an enrolling officer for the Confederate Conscription Acts. Moses claimed to have personally



Franklin J. Moses, Jr.

75th Governor of South Carolina

In office

December 7, 1872 – December 1, 1874

Lieutenant Richard Howell Gleaves

Preceded by Robert Kingston Scott

Succeeded by Daniel Henry Chamberlain

27th Speaker of the South Carolina House of Representatives

In office

November 24, 1868 – November 26, 1872

Governor Robert Kingston Scott

Preceded by Charles Henry Simonton

Succeeded by Samuel J. Lee

South Carolina Adjutant and Inspector-General

In office

July 6, 1868 – December 7, 1872

Before I move on the Georgia, let's see just how involved Jews were in the slave trade in Rhode Island. Well, they owned approximately 300 slave ships in Newport, Rhode Island alone. They sold them in the Carolina's, Florida, Georgia, and, well, the South.

www.informafrika.com/african-studies/transatlantic-slave-trade-transporting-africans-to-america/

Transatlantic slave trade: Transporting Africans to America

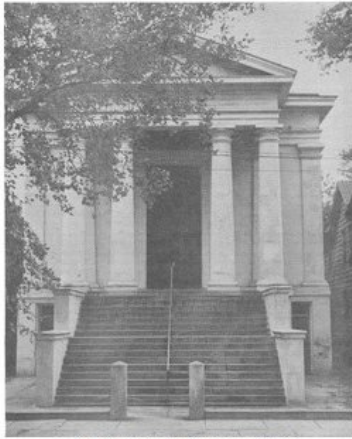
By *InformAfrica* on December 14, 2012 · No Comment

InformAfrica – The transatlantic slave trade history and the transportation of ancestors from Africa to America under unbelievable, heartbreaking conditions. The Jewish involvement in slave trade.

When one considers that the Jews of Newport owned about 300 slave-transporting ships, active without interruption, docking at Newport-Africa, Charleston, (or Virginia), one can approximate the tremendous earnings which made their way to Jewish ship owners. Indeed, the Jews admit, that of the 600 ships, leaving Newport harbor into all the world, "at least half of them" went their way to Africa, and we know what these ships going to Africa "were seeking."

Now, I'm moving on from the Carolina's to Georgia. There were a lot more jews in the Carolina's, but I can't post forever. This thread will be well over 100 tweets, if not 200, by the time I'm finished. The first Jew in Augusta, Georgia was Isaac Hendricks.

Stories of the Jewish Community in Augusta



Children of Israel's first synagogue

Early Settlers

The first recorded Jew in Augusta was **Isaac Hendricks**, who left Charleston and settled in the Georgia town in 1802 to trade with the Native Americans in the area. In the 1820s, Hendricks was joined by a handful of other Jews, including Isaac and Jacob Moise. Despite these early arrivals, an organized Jewish community didn't develop in Augusta until the 1840s, when German immigrants began to arrive.

B'nai Israel

By 1845, there were five or six Jewish families in Augusta who banded together to form a religious school to teach their children about Judaism. Eleven children were in the school during its first year. A year later, the group formally founded Georgia's second Jewish congregation, which they named "B'nai Israel" (Children of Israel). Its founding charter stated that the congregation was made up of "the scattered Israelites" of Augusta, Georgia, and Hamburg, South Carolina, which was located just across the river from Augusta. Its official purpose was communal worship and charity "toward our needy brethren." Of the 20 charter members, about two-thirds came from Augusta and Hamburg, while the remainder came from surrounding towns. John J. Cohen was the first president of the congregation, which initially met in a rented room in Augusta. They later rented a building at the corner of 8th and Greene. Soon after the congregation was founded, the city gave them a plot of land in Magnolia Cemetery. Fittingly, the first person to be buried

in this Jewish section was Isaac Hendricks.

In 1846, Jacob Moise reported on the success of the new congregation in the pages of the *Occident*, a Jewish newspaper edited by Rabbi Isaac Leeser in Philadelphia. Moise praised the work of the congregation, of which he was a member, crediting it with bolstering Judaism in Augusta. According to Moise, previously Jews in the area had mingled with Gentiles and "their identity as a religious sect has been entirely destroyed." A later report from Moise proved the existence of intermarriage, as he detailed the circumcision of three young boys, aged 13, 10, and 9, who had been born to a Jewish mother and Christian father. The boys had been attending the Jewish religious school in Augusta and decided on their own to formally, if painfully, join the Jewish community. According to Moise, they endured the ceremony stoically, with one of the boys declaring afterward, "if God requires it, I will go through it again."

Archive locations:

<https://web.archive.org/web/20170802002739/http://www.isjl.org/georgia-augusta-encyclopedia.html>

<http://archive.is/OQUJn>

Look at that! The first jew of Augusta, Georgia was a slave plantation owner and so was his son-in-law and daughter.

<https://web.archive.org/web/20170802003723/http://www.dejaelaine.com/abplantations2.html>

Albert Gallatin Philips(Phillips)

<http://archive.is/DXkhm>



LEFT -- Earlier picture. Angled view
You can see the 2 story porch
RIGHT -- Red Bank today
[Click for larger View](#)

Photo on right taken by me -from side not facing street (this would have been the original front of the house. This is the side that had the 2 story porch. the small porch facing the street was added much later.)

Albert Gallatin Philips(Phillips)
Red Bank plantation
450 acres
Location: Duval County

1st Jew Of
Augusta,
Georgia

One of a handful of pre-Civil War structures still standing in Jacksonville.

¹³From the 1820s until after the Civil War, the property was owned consecutively by three of Jacksonville's most prominent men: Isaiah D. Hart; Isaac Hendricks (his daughter Margaret married Albert), pioneer settler of South Jacksonville, for whom Hendricks Avenue is named and Albert Philips.

¹³ Albert Gallatin Philips, Duval County's sheriff from 1833-1839. (His son, Judge Henry B. Philips, b. 1857, is the namesake of today's Philips Highway.) Built in 1857 by Albert Gallatin Philips(Phillips) (d. 1874), son of the original grant owner, Captain Matthew Henry Phillips. The property was given to Captain Matthew Philips(Phillips), a retired sea captain from Red Bank, New Jersey, by the Spanish King in recognition of some meritorious service to the Crown. Red Bank plantation manor house was formerly centered on a land grant with a seven-mile frontage on the St. Johns River. Captain Matthew Philips(Phillips) was not really interested in his new property and never lived there because of the wilderness state of the land and the Indians roaming everywhere. Albert Philips(Phillips) came and view the property and saw the beauty of the area. He acquired a large number of slaves and a large sections of the land was cleared and planted in cotton, sugarcane, corn, peas, and garden crops.

There were 6 jewish families that arrived in Augusta, Georgia at the same time.

THE SETTLEMENT OF THE JEWS IN GEORGIA.

BY CHAS. C. JONES, JR., LL. D., *Augusta, Georgia.*

In and by the charter granted by George II to the Trustees for establishing the colony of Georgia in America, liberty of conscience in the worship of Almighty God was fully guaranteed. To all sects, save Papists, was accorded a free exercise of religion, provided its ministrations and enjoyment were peaceable and caused no offense or scandal to the government, which, as we well know, favored the Established Church of England. Acting in this spirit of toleration, Mr. Oglethorpe, in the language of Francis Moore,* "shew'd no Discountenance to any for being of different Persuasions in Religion."

Oh, look! One of them was a Cohen. What a COHENcidence! Solomon Cohen was one of the most prominent and out spoken slave owners of Augusta, Georgia.

The third group of those who dealt in Negroes were, of course, the full-time slave-traders, whose sole income was derived from purchasing, transporting and selling slaves. None of the major slave-traders was Jewish, nor did Jews constitute a large proportion of traders in any particular community. Frederic Bancroft, who has made an exhaustive study of the business, attempted to classify all traders and auctioneers in the major Southern markets. In Richmond, according to his list, only three of seventy were Jews; in Charleston, four out of forty-four; in Memphis, only one of more than a dozen.⁶⁷ Other standard works limited to the investigation of the slave-trade in Kentucky and Mississippi list many dozens of slave-traders among whom not a single Jewish name appears.⁶⁸ Probably all of the Jewish slave-traders in all of the Southern cities and towns combined did not buy and sell as many slaves as did the firm of Franklin and Armfield, the largest Negro traders in the South.

These are the Jewish slave-traders whose identity we can establish:

ATLANTA and AUGUSTA, GA., Solomon Cohen⁶⁹

CHARLESTON, S. C., B. Mordecai⁷⁰

LUMPKIN, GA., J. F. Moses⁷¹

MOBILE, ALA., Philip Goldsmith⁷²

After the war was over, some Southern Jews still believed that slavery had been a necessary foundation of human society. Eleanor H. Cohen, the daughter of Dr. Philip Melvin Cohen of Charleston, said in the innocent selfishness of young maidenhood:

I, who believe in the institution of slavery, regret deeply its being abolished. I am accustomed to have them wait on me, and I dislike white servants very much.¹⁰⁹

Perhaps no more concise and self-deceptive rationalization of slavery was ever written than the observations which were recorded by Solomon Cohen, the distinguished civic leader and merchant of Savannah, who had lost a son in the war, in a letter which he wrote to his sister-in-law, Emma Mordecai, shortly after the end of the war:

I believe that the institution of slavery was refining and civilizing to the whites — giving them an elevation of sentiment and ease and dignity of manners only attainable in societies under the restraining influence of a privileged class — and at the same time the only human institution that could elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.¹¹⁰

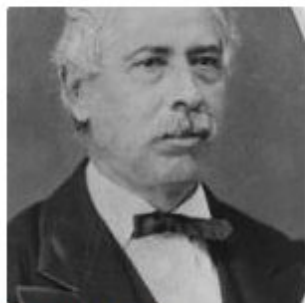
Such sentiments might well be expected of members of families long resident in the South and thoroughly acclimated to its habits and assumptions. The De Leon's, Mordecai's, and Cardozo's had lived with their neighbors long enough to share their ideas and attitudes. But what of the newly immigrant German Jews who came to the South in increasing numbers beginning in the 1840's? There is no evidence that they found it very difficult to adjust to the slave society of which they became a part. Julius Weis, of New Orleans, who came to the United States in 1845, recorded his shock at his first sight of a Negro

and acceptance for many Jews was smoothed by the ever-present race distinction which imputed superiority to all whites. And even the path of the poor, foreign Jew was made easier by the institution of slavery. Oscar Straus remembered that when his father was peddling through the rural areas of Georgia, he

was treated by the owners of the plantations with a spirit of equality that is hard to appreciate today. Then, too, the existence of slavery drew a distinct line of demarcation between the white and black races. This gave to the white [peddler] a status of equality that probably otherwise he would not have enjoyed to such a degree.¹²⁰

Slavery, therefore, played a more significant role in the development of Jewish life in the Old South, than Jews themselves played in the establishment and maintenance of the institution. The history of slavery would not have differed one whit from historic reality if no single Jew had been resident in the South. Other whites would have owned slaves; other traders and auctioneers would have bought and sold slaves; other political and intellectual leaders would have propagandized in behalf of slavery; a few slaves might have fared better or worse at the hands of other masters, but their feelings were immaterial details in the total story of the institution itself. But whether so many Jews would have achieved so high a level of social, political, economic and intellectual status and recognition, without the presence of the lowly and degraded slave, is indeed dubious. How ironic that the distinctions bestowed upon men like Judah P. Benjamin, Major Raphael J. Moses, and the Honorable Solomon Cohen were in some measure dependent upon the sufferings of the very Negro slaves they bought and sold with such equanimity.

Many Jews of Augusta, Georgia were slave owners/traders as was David Mayer. Follow their constituents' names, and you'll find many many more.



David Mayer

One of Atlanta's early Jewish settlers, David Mayer, was another of Georgia's most remarkable Jewish citizens. He moved from New York to Washington, Georgia, to practice dentistry, but in 1848 he joined Jacob Haas in the general merchandise business in Atlanta. When Haas left the business in 1851, the firm became David Mayer and Company. Mayer was a strong supporter of the Confederacy, serving on Governor Joseph E. Brown's staff during the Civil War and as a blockade runner for the Confederacy. After the war he was instrumental in organizing the city's public schools, serving with Brown on the first Atlanta Board of Education.

Nearly one hundred years later, in 1969, after serving as Ivan Allen Jr.'s vice mayor for eight years, Sam Massell was elected as the city's first Jewish mayor. Massell served one term and was followed by his own vice mayor, Maynard Jackson, who was the city's first black mayor.

Ref: <http://www.georgiaencyclopedia.org/articles/arts-culture/judaism-and-jews>

The only Jewish slave merchants mentioned by Rabbi Korn were the firms of D. **Mayer**, Jacobs and Co. of Atlanta, and Solomon Cohen of Atlanta/Augusta.³⁷ A third man, Levi Cohen, may have purchased slaves in several Georgia counties during the Civil War. None are cited by Bancroft, Phillips, Stamp, Menn or any other authority as being of especial importance, and for good reason. **David Mayer** arrived in Atlanta in October 1839. Advised to "carry a bundle" (e.g., become a travelling salesman), he tinkered in a variety of enterprises—a music store, dentistry, hotels—before opening an auction and commission house with a Mr. Jacobi which dealt in slaves and other commodities.³⁸ Solomon Cohen's announcements of "75 likely Negroes" for sale appear in the *Atlanta Daily Intelligencer* only between September and November 1862.³⁹


Ref: Jews and the American Slave Trade - page 166

J. F. Moses was another Jewish slave trader. I haven't done a lot of research in Georgia, but I bet Savannah is rich with Jewish history.

Lower Collection *Brooklyn - Nov. 14th - 1859 - Georgia*

NEGROES, NEGROES.

1388



The undersigned has just arrived in Lumpkin from Virginia, with a likely lot of negroes, about 40 in number, embracing every shade and variety. He has seamstresses, chamber maids, field hands, and doubts not that he is able to fill the bill of any who may want to buy. He has sold over two hundred negroes in this section, mostly in this county, and flatters himself that he has so far given satisfaction to his purchasers. Being a regular trader to this market he has nothing to gain by misrepresentation, and will, therefore, warrant every negro sold to come up to the bill, squarely and completely. Give him a call at his Mart.

J. F. MOSES.
Lumpkin, Ga., Nov. 14th, 1859.

Ah, here's the most prominent Jewish merchant of Savannah, Georgia. Mordecai Sheftall was a slave trader. That's par for the course. Getting fat off the backs of slaves. I'll eventually track down his friends and post about their involvement in the slave trade, too.

Mordecai Sheftall

Mordecai Sheftall (1735-1795/1797) became a prominent merchant in Savannah who donated the land for the Jewish synagogue and burial ground. He was a merchant, freemason, city magistrate, warden, and state legislator.

Sheriff's Sale.

*On the first Tuesday in March next, at
the Market house in Augusta, between
10 and 2 o'clock,
WILL BE SOLD,*

8 negroes, and two

*tracts of pine land, of 50 acres each,
on the trading road, and including the
rocks, about five miles from Augusta.*

ALSO,

120 acres of land

*on the College hill, about two miles
from Augusta, adjoining Roe and others,
and taken under execution as the pro-
perty of George Walton, Esq. to satis-
fy Mordecai Sheftall and William
Sims*

JOSEPH WARE, S. R. C.

January 26, 1797.

Levi Sheftall

The Sheftall family was one of the most enterprising Jewish slave-dealing operations of Savannah, Georgia. At 27, Benjamin (1692-1765) owned 1,000 acres and nine Africans. In 1756, he claimed to have 2 slaves for his 200 acres, though it is probable that he had dozens. In 1763, he claimed that 5 Black human beings slaved over an additional 50 acres. Benjamin's property was once attacked by the British, who carried off some of the Africans to Florida. Levi Sheftall, of Savannah, Ga. (1739-1809), was president of synagogue Mikve Israel.

*To be sold by the subscriber, on very reasonable terms,
A HOUSE and LOT in Savannah, together with a
good kitchen, wash-house, store, and many other
conveniencies, presently possessed by Mr. Joseph Wood.
Also a tract of 450 acres of land in St. Andrew's parish,
adjoining lands of Mr. William Harris, and a tract of 200
acres of land in Christ-church parish, about three miles from
town, inferior to none in the province for rice, corn and indi-
co. Likewise, four likely negroes, a small flock of hoeses,
and some cattle.*

LEVI SHEFTALL.

Mordecai Sheftall (1735-1797) — Georgia

Mordecai Sheftall was a prominent merchant and leading Jewish citizen of Savannah, Georgia. Born in 1735, Mordecai married Charleston-born Frances Hart in 1761. He became a founding subscriber to Congregation Mikveh Israel in Savannah and provided the community with land for its first Jewish cemetery. Sheftall was the Jewish representative among the original five incorporators of the Union Society, a non-denominational philanthropic association formed by Savannah's religious organizations to assist widows and poor children.

Sheftall joined the Continental army when war broke out and was appointed Commissary General of Purchases and Issues to the Georgia militia in 1777. In this position, he was responsible for supplying the colony's soldiers with food, clothing and materiel and often spent his own money to purchase supplies for the volunteers.

He was captured with his 15-year-old son, Sheftall Sheftall, by the British in 1778 and imprisoned. Refusing to provide information about the American's sources of supplies and refusing to renounce the patriot cause, father and son were transferred to the prison ship *Nancy*. After several months, Sheftall and later his son were paroled to the town of Sunbury, Georgia, under close British surveillance. The Sheftalls managed to flee from Sunbury on an American brig bound for Charleston, but were again captured by the British and sent to Antigua, where they remained prisoners until the spring of 1780. Once free, they headed for Philadelphia. In Philadelphia, despite his own financial hardships, Mordecai helped fund a new synagogue for Congregation Mikveh Israel.

When the war ended in 1783, Mordecai returned with his wife and children to Savannah, where the family resumed its life. The state of Georgia granted him several hundred acres of land in recognition of his sacrifices on behalf of independence. He died in 1797 at the age of 62 and was buried in Savannah with full honors in the Jewish cemetery he created.

Archived reference: <http://archive.is/Sk8tR>

Mordecai Sheftall learned the slave trading craft from his Jewish father. They moved from South Carolina to Georgia.

In 1752, Georgia became an official crown colony of Great Britain.⁷ Land grants had been a problem prior to the designation between the trusteeship citizens and England due to lack of family inheritance rights and the inability to mortgage land, but with colony status these rules changed. Citizens naturalized under British rule could petition the crown for at least fifty acres of land and while Benjamin reluctantly filed for land, Mordecai wholeheartedly applied for his first plot in 1753.⁸ This petition began a lifelong passion for acquiring land by Mordecai and Levi, both of whom ultimately bought or petitioned the colony for thousands of acres, though many of their requests were denied and most of their holdings lost after the American Revolution.

Mordecai followed his father's footsteps into the merchant and trading business, establishing himself in a variety of businesses including warehousing, tanning, and ranching, but mostly the mercantile trades of import and export. In 1759, he petitioned for and received land along the Savannah River and built a dock and warehouse. With this warehouse established and family ties to the mercantile industry in England, Charleston, Philadelphia, and the Caribbean Islands, Sheftall was able to grow his business, acquire more land and slaves, and by 1776 had made numerous trips to the Caribbean and at least one trip to England.⁹ Levi initially worked in the mercantile business, but eventually settled into the work of tanning, sawmilling, and ranching. As Mordecai became financially grounded, he married Frances Hart (1740-1820) of Charleston, South Carolina, on October 28, 1761 in the home of Frances' brother, Joshua Hart, a prominent Jewish merchant in Charleston and friend of Mordecai's. Together Mordecai and Frances had five children who lived to adulthood: sons Sheftall (named after Mordecai's deceased brother), Benjamin, and Moses, and daughters Perla and Esther. A sixth son, Elias, died in infancy. Levi married Sarah De La Motta of St. Croix in 1768. Sarah was fourteen and Levi twenty-eight and together they had several children.

By 1771 a little fewer than 2,000 residents, including Negroes and "infidels" (Native Americans), lived in Chatham County with Savannah as the county seat. Notes from the files of former American Jewish Historical Society librarian Isidore Meyer (who worked on the original Works Progress Administration Guide for the Sheftall papers), report that a Chatham County ecclesiastical census by the Rev. Mr. Frink listed the residents by religion: Church of England, 1,185 residents; Lutherans, 193 residents; Presbyterians and Independents, 499 residents; Jews, 49 residents; Negroes, 40 and Infidels, 30.¹⁰ Since the Jewish community had grown, Mordecai, as head of the Jewish community, reestablished the Congregation Mikveh Israel in 1774 and also established a larger Jewish cemetery as well. The Sheftalls lived in Savannah in relative comfort as their businesses were thriving, they were land and slaveholders, and were respected in the community. However, the upcoming political strife between the British crown and its colonies in America upturned their economic and home life. Mordecai was a devout and firebrand Patriot who wholeheartedly joined the Sons of Liberty and Savannah's Parochial Committee and became known as a rabble-rouser by the British. Like many Georgians at the start of the Revolution, Levi was more cautious and reserved on the coming conflict. While he was in favor of independence, circumstances would later forever taint his reputation after the war and ultimately cause a permanent rift between the otherwise close brothers.¹¹

Then there was Levi Sheftall, brother of Mordecai Sheftall.

Twenty Dollars Reward.

Ranaway from the subscriber, on Saturday evening last, his mulatto girl, POLLY, late the property of Mr. John Waters, of this city. As she is well known in Savannah, a particular description of her person is unnecessary. All persons are forbid harboring her, as they may depend on being dealt with according to law.— A reward of Twenty Dollars will be paid to any person that will give information of her being harbored by a white person, and Ten Dollars if by a negro.

Levi Sheftall.

October 25 —127.

There's a lengthy article in the 1909 American Jewish Historical Society entitled, "Some Notes On The Early History Of The Sheftalls Of Georgia," and it names an awful lot of jews who arrived in Savannah. Here's just the 1st few pages. I'm sure they used their ship for trading.

SOME NOTES ON THE EARLY HISTORY OF THE SHEFTALLS OF GEORGIA.

BY EDMUND H. ABRAHAMS.

The Colonial history of our common country bears witness to the patriotic activity of the Jew, and no section owes more to his integrity, industry and love of country than the Empire State of the South.

On July 11, 1733, a tiny vessel rode the harbor of Georgia's first and then infant town Savannah. Ashore, all was excitement. The vessel bore news from home, but more portentous, it bore new colonists of an alien race.

After considerable opposition from the Directors of the Company who held the Royal Charter in England, permission had been obtained by certain Jews to brave the terrors of an unknown land in quest of a home and religious liberty. At their own expense, they obtained passage on this vessel, which had touched at Charleston, South Carolina, before its arrival in Savannah.¹

¹ EXTRACT FROM THE MINUTES OF THE TRUSTEES.

Palace Court. September 21st., 1732.

Commissions were desired by Thomas Frederick, Mr. Anthony da Costa, Francis Salvador and Alvara Lopez Suaso, to take subscriptions and collect money for the Charter Granted.

January 31., 1732-3. Ordered that the Secretary wait upon Mr. Salvador, Suaso and Costa with the following message in writing:

Whereas, commissions were granted to the said persons to collect such money as should be contributed for establishing the colony of Georgia, in America, and to transmit the same to the Trustees, by them to be applied for the purposes in their charter mentioned; and the Trustees being informed that certain expectations have from thence been raised, contrary to their intentions, which may be of ill consequence to their said designs; therefore, to obviate any difficulty that may attend the same, they desire

SOME NOTES ON THE EARLY HISTORY OF THE SHEFTALLS OF GEORGIA.

By EDMUND H. ABRAHAMS.

The Colonial history of our common country bears witness to the patriotic activity of the Jew, and no section owes more to his integrity, industry and love of country than the Empire State of the South.

On July 11, 1733, a tiny vessel rode the harbor of Georgia's first and then infant town Savannah. Ashore, all was excitement. The vessel bore news from home, but more portentous, it bore new colonists of an alien race.

After considerable opposition from the Directors of the Company who held the Royal Charter in England, permission had been obtained by certain Jews to brave the terrors of an unknown land in quest of a home and religious liberty. At their own expense, they obtained passage on this vessel, which had touched at Charleston, South Carolina, before its arrival in Savannah.¹

¹ EXTRACT FROM THE MINUTES OF THE TRUSTEES.

Palace Court. September 21st., 1732.

Commissions were desired by Thomas Frederick, Mr. Anthony da Costa, Francis Salvador and Alvares Lopez Susso, to take subscriptions and collect money for the Charter Granted.

January 31., 1732-3. Ordered that the Secretary wait upon Mr. Salvador, Susso and Costa with the following message in writing:

Whereas, commissions were granted to the said persons to collect such money as should be contributed for establishing the colony of Georgia, in America, and to transmit the same to the Trustees, by them to be applied for the purposes in their charter mentioned; and the Trustees being informed that certain expectations have from thence been raised, contrary to their intentions, which may be of ill consequence to their said designs; therefore, to obviate any difficulty that may attend the same, they desire

167

Wearied from their lengthy trip, there landed on the soil of Georgia: "Benjamin Sheftall; Perla Sheftall, his wife; Dr. Nunis; Mrs. Nunis, his mother; Daniel Nunis; Moses Nunis; Shem Noah, their servant; Isaac Nunis Henneriques; Mrs. Henneriques, his wife; Shem, their son; Raphael Bornal; Mrs. Bornal, his wife; David Olivera; Jacob Olivera; Mrs. Olivera, his wife; Isaac and David, their sons; Leah Olivera, their daughter; Aaron Depevia; Benjamin Gideon; Jacob Crosta; David Lopez and his wife; Mr. Veneral; Mr. Molena; David

the said persons will redeliver to Mr. Martyn, their Secretary, their said commissions.

February 7th., 1732-3. Secretary acquainted the Board that he had waited upon the above persons.

December, 1732. Ordered that the Secretary do wait upon Messrs. Lopez, Susso &c. with the following message in writing: Whereas, a message dated January 31st., 1732-3 was sent for the redelivery of their commissions, with which they did not think proper to comply, and which, on the said refusal, were vacated by the Trustees; and Whereas, the Trustees are informed that by moneys raised by virtue of their commissions, which moneys ought to have been transmitted to the Trustees, certain Jews have been sent to Georgia, contrary to the intention of the Trustees, which may be of ill consequence to the colony; the Trustees do hereby require the said persons to immediately redeliver to Mr. Martyn, their Secretary, their said commissions, and to render an account in writing to the said Trustees of what moneys have been raised by virtue thereof, and if they refuse to comply with this demand, that then the Trustees will think themselves obliged not only to advertise the world of the demand and refusal of the said persons to deliver the commissions and accounts, and of the misapplication before mentioned, in order to prevent any further impositions on his Majesty's subjects, under pretence of an authority granted by these vacated commissions, but likewise to recover these commissions, and demand an account of the moneys collected, in such manner as their Council shall advise.

December 29th., 1732. Read a letter from Lopez in answer to the message and Secretary ordered to deliver the message.

The Trustees for establishing the Colony of Georgia in America

Moranda; Jacob Moranda; David Cohen and his wife; Isaac Cohen, their son; Abigail, their daughter; Hannah and Grace, their daughters; Abraham Minis and his wife, and Leah, their daughter, and Esther, their daughter; Simon Minis; Jacob Yowell and Abraham DeLyon."

Few fragments have come to us of the early Colonial life of these settlers. Of their trials and struggles we know little. We have evidence of their deep religious devotion, which manifested itself in the establishment of a common worshipping place. A copy of the "Safer Torah" had been brought from England in a "Hechal," and in a rude home on the shores of the New World, the Congregation Mickva Israel was founded.²

received a letter from said persons, in answer to a message sent for their commissions, which letter does not appear satisfactory to the said Trustees; they think themselves obliged not only to insist on the redelivery of their commissions, but as they cannot conceive but the settling of Jews in Georgia will be prejudicial to the colony, and as some have been sent without the knowledge of the Trustees, the Trustees do likewise require that the said persons, or whoever else may have been concerned in sending them over, to use their utmost endeavors that the said Jews be removed from the Colony of Georgia, as the best and only satisfaction they can give to the Trustees for such an indignity offered to gentlemen acting under his Majesty's charter.

January 19th. The Secretary acquainted the Trustees that he had called upon said persons, and delivered to the Board their commissions.

—White's "Historical Collections of Georgia," page 328.

²This is the list of settlers, in Hebrew, kept by Benjamin Sheftall, who came over with them, and translated by him for his sons Mordecai and Levi. The original is in the possession of the writer.

³The original "Hechal" remained in the possession of the Sheftall family until nine years ago. It was then tendered to the Congregation Mickva Israel, to be kept by it as a relic. The shortsightedness of latter-day "commercialism," however, refused the tender, and this memorial was then destroyed, to prevent its desecration.

Then there is the Davis family. Got that? D-A-V-I-S! That's not a jewish surname, but they sure did make it their own. How many others changed their names? This family had the LARGEST slave trading firm in the South.



JEWS AND NEGRO SLAVERY

IN

THE OLD SOUTH

1789-1865

BERTRAM WALLACE KORN

Reform Congregation Keneseth Israel

Elkins Park, Pennsylvania

1961



The largest Jewish slave-trading firm in the South seems to have been the Davis family of Petersburg and Richmond, including Ansley, Benjamin, George, and Solomon.⁷⁹ They were the only Jews mentioned by Harriett Beecher Stowe in her little-known commentary, *A Key to Uncle Tom's Cabin*.⁸⁰ Mrs. Stowe quotes a letter by Dr. Gamaliel Bailey, referring to them:

The Davises, in Petersburg, are the great slave-traders. They are Jews, came to that place many years ago as poor peddlers . . . These men are always in the market, giving the highest price for slaves. During the summer and fall they buy them up at low prices, trim, shave, wash them, fatten them so that they may look sleek, and sell them to great profit.

The Davis family traveled far and wide with their slave merchandise. We reproduce a bill of sale imprinted with Ansley Davis' name, produced for use in South Carolina, attesting to the receipt of \$475 for "a female slave named Savry about 15 years of age warranted Sound and Healthy," from the purchaser, Abraham Tobias of Charleston, signed as witness by another Jew, M. Lopez, on Dec. 14, 1854.⁸¹ The Davises were obviously well-prepared to do business in various Southern states, with legal forms already printed for their use. The family was also known in Georgia. Benjamin Davis advertised in the *Columbus Enquirer* of April 12, 1838, that he had for sale

Sixty Likely Virginia Negroes — House Servants, Field Hands, Blow boys, Cooks, Washers, Ironers, and three first-rate Seamstresses.

Davis was remaining in Columbus, and assured the local folk that he would continue to receive shipments of additional bargains "by every arrival" for almost two more months.⁸²

In these ways did Jews participate in the commercial components of the slave system.

⁷⁹ Data about these men is given in Ginsburg, *op. cit.*, pp. 25, 31, 35-36, and *EL*, p. 143.

⁸⁰ Boston, 1853, p. 151.

⁸¹ Photostat from the family papers of Thomas J. Tobias, Charleston.

⁸² Cited in Ralph Betts Flanders, *Plantation Slavery in Georgia* (Chapel Hill, 1933), p. 185.

I'll show you something that's mind blowing. As if it could be more mind blowing, right? By the way, this is Senator David Levy Yulee, a Jew. One of the loudest slave advocates. No one asks to destroy his statue.



I have very little time left. I want to get this all in before they ban me so you can archive it. Let's move on to Florida. Moses Elias Levy wrote a book about abolishing slavery, then moved to the US and bought a HUGE slave plantation and slaves. Seems systematic, right?

Moses Elias Levy

Moses Elias Levy (1782 in Mogador, Morocco – September 7, 1854 in White Sulphur Springs, Virginia) was a Jewish-American businessman and a social and religious reformer. He was unusual for the fact that he was a slaveholder as well as an advocate for the gradual emancipation of slaves. Levy wrote "A Plan for the Abolition of Slavery" in London in 1828, achieving celebrity at the height of the antislavery campaign. In the United States, Levy eventually purchased 100,000 acres in north-central Florida where he established Pilgrimage Plantation, a refuge for persecuted European Jews, and was also one of the founders of the town of Micanopy. Levy is frequently noted as the father of U.S. Senator David Levy Yulee. Pilgrimage Plantation, the first communitarian refuge for displaced European Jews in America was destroyed by Seminole forces in 1835 during the onset of the Second Seminole War.

He wrote a book to abolish slavery then moved to America and formed one of Florida's largest slave plantations to help establish a new "Israel".

References ^

1. Monaco, C. S. (2005). *Moses Levy of Florida: Jewish Utopian and Antebellum Reformer*. Louisiana State University Press. ISBN 0-8071-3095-8.
2. Huhner, Leon (April 1941). "Moses Elias Levy: An Early Florida Pioneer and the Father of Florida's First Senator". *The Florida Historical Quarterly*. Florida Historical Society. **19** (4): 319–345. JSTOR [30138386](#).

Moses Elias Levy was trying to create new "Israel" in Florida, and he was trying to do it on the backs of African slaves. Communism works like that, too. They invented that one too, so you know (Karl Marx, Israel Epstein, Vladimir Lenin, Leon Trotsky, even Stalin were jews).

David Levy Yulee was born in St. Thomas on June 12, 1810. He was the son of Moses Elias Levy who was a Moroccan Jew. The father made his fortune in timber in the Caribbean and then bought 50000 acres of land near Jacksonville, Florida. He was hoping to create a New Jerusalem for Jewish settlers.

David went to school in Norfolk, Virginia and studied law in St. Augustine. He served in the Florida legislature and was a leader in the campaign for Florida statehood. When Florida was admitted to the Union in 1845, David became the first Jew elected to the United States Senate. He was a Democrat and was first elected in 1845 and served until 1851. He then served another term from 1855 to 1861. He resigned his seat in 1861 and joined the Confederacy.

Yulee was a vigorous supporter of slavery and secession and joined the Confederate Congress during the Civil War. After the war he was imprisoned for nine months at Fort Pulaski until he was pardoned. He then returned to Florida to his earlier pursuit of building of the Florida railroad and served as president of that railroad from 1853 to 1866. He was also president of the Peninsular Railroad Company, Tropical Florida Railroad Company, and Fernandina and Jacksonville Railroad Company. He was called the "Father of Florida's railroads". Yulee moved to Washington D.C in 1880.

He died in New York City on Oct. 10, 1886. He is buried in Oak Hill Cemetery in Washington, D.C.

On a personal note, in 1846 he officially changed his name to David Levy Yulee. He had been going by David Levy. He married Nannie C. Wickliffe, the daughter of Charles A. Wickliffe who was former governor of Kentucky and Postmaster General under President John Tyler. His wife was not Jewish and their children were raised as Christians. Even though he took up the Christian lifestyle, he was always an object of anti-semitic attacks throughout his career.

He died in New York City on Oct. 10, 1886. He is buried in Oak Hill Cemetery in Washington, D.C.

On a personal note, in 1846 he officially changed his name to David Levy Yulee. He had been going by David Levy. He married Nannie C. Wickliffe, the daughter of Charles A. Wickliffe who was former governor of Kentucky and Postmaster General under President John Tyler. His wife was not Jewish and their children were raised as Christians. Even though he took up the Christian lifestyle, he was always an object of anti-semitic attacks throughout his career.

In 1851, he purchased more than 5000 acres and ran a sugar plantation in Homosassa, Florida. It was worked by over 1000 slaves. Among the crops raised were sugar cane, citrus, and cotton. He started a Sugar Mill. The steam-driven mill produced sugar, syrup and molasses. It operated from 1851 to 1864 and served as a supplier of sugar products for southern troops during the Civil war. Yulee's home was on the Tiger Tail Island. It was burned in May, 1864 when the Union blockaders came up the Homosassa River. The Northern troops then freed Yulee's slaves, ending the operation of the sugar mill.

The Mill is now Yulee Sugar Mill Ruins Historic State Park. One can see the ruins of the mill. Still standing are the steam boiler, crushing machinery, and large cooking kettles. Also remaining is the stonework chimney, the well and foundation all quarried and constructed by slaves.

Guess who Moses Elias Levy's son was? He's the statue a couple posts back. He was none other than the Jewish Senator of Florida at the time of the Civil War. Yulee owned many slaves, and he was one of the LOUDEST pro-slavery advocates.

David Levy Yulee



Delegate to the U.S. House of Representatives from the Florida Territory

In office

March 4, 1841 – March 3, 1845

Preceded by Charles Downing

Succeeded by *statehood achieved*

United States Senator from Florida

In office

July 1, 1845 – March 3, 1851

Early life and education

Born David Levy in [Charlotte Amalie](#), on the island of [St. Thomas](#), his father [Moses Elias Levy](#) was a [Moroccan Sephardi Jew](#) who made a fortune in [lumber](#). His mother was also Sephardi; her ancestors had gone from Spain to the Netherlands and England. Some had later gone to the Caribbean as English colonists during the British occupation of the [Danish West Indies](#), now the [United States Virgin Islands](#). His father Moses Levy was a first cousin and business partner of Phillip Benjamin, the father of future Confederate Secretary of State [Judah P. Benjamin](#).

Later political career

Yulee was elected in 1841 as the [delegate](#) from the [Florida Territory](#) to the [US House of Representatives](#) and served four years.^[13] He worked to gain statehood for the territory and to [protect the expansion of slavery in new states](#).

In 1845, after Florida was admitted as a state, the legislature elected him as a [Democrat](#) to the [United States Senate](#), the first Jew to win a seat in the Senate, and he served until 1851. In 1855 he was again elected to the Senate, and he served until withdrawing in 1861 in order to [support the Confederacy at the start of the American Civil War](#).

Yulee's inflammatory [pro-slavery](#) rhetoric in the Senate earned him the nickname "Florida Fire Eater". During his Senate career he served as chairman of the Committee on Private Land Claims (1845-1849) and the Committee on Naval Affairs (1849-1851).

The Jewish Senator David Yulee from Florida was a FIRE-EATER. They had the most extreme pro-slavery stance. Ask yourself why the Carpetbaggers that swooped down after the Civil War were Jewish, and why did they enslave freed slaves again through loans on whatever they wanted.

Southern "Fire-Eaters"

« [Back to Projects Dashboard](#)

About

View in: [English \(default\)](#) ▼

[edit](#) | [history](#)

<http://en.wikipedia.org/wiki/Fire-Eaters>

In United States history, the term Fire-Eaters refers to a group of extremist pro-slavery politicians from the South who urged the separation of southern states into a new nation, which became known as the Confederate States of America.

Impact

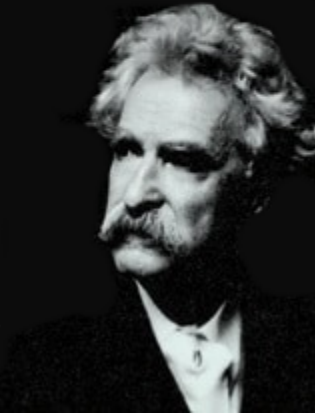
By radically urging secessionism in the South, the Fire-Eaters demonstrated the high level of sectionalism existing in the U.S. during the 1850s, and they materially contributed to the outbreak of the Civil War (1861–1865). As early as 1850, there was a southern minority of pro-slavery extremists who did much to weaken the fragile unity of the nation. Led by such men as Edmund Ruffin, Robert Rhett, Louis T. Wigfall, and William Lowndes Yancey, this group was dubbed "Fire-Eaters" by northerners. At an 1850 convention in Nashville, Tennessee, the Fire-Eaters urged southern secession, citing irrevocable differences between North and South, and they further inflamed passions by using propaganda against the North. However, the Compromise of 1850 and other moderate counsel, including that from President James Buchanan, kept the Fire-Eaters cool for a time.

In the later half of the 1850s, the group reemerged. They used several recent events for propaganda, among them "Bleeding Kansas" and the Sumner-Brooks Affair to accuse the North of trying to immediately abolish slavery. Using effective propaganda against 1860 presidential candidate Abraham Lincoln, the Fire-Eaters were able to convince many southerners of this false accusation. They first targeted South Carolina, which passed an article of secession in December 1860. Wigfall, for one, actively encouraged an attack on Fort Sumter to prompt Virginia and other upper Southern States to secede as well. Thus, the Fire-Eaters helped to unleash a chain reaction that eventually led to the formation of the Confederate States of America and to the American Civil War. Their influence waned quickly after the start of major fighting.

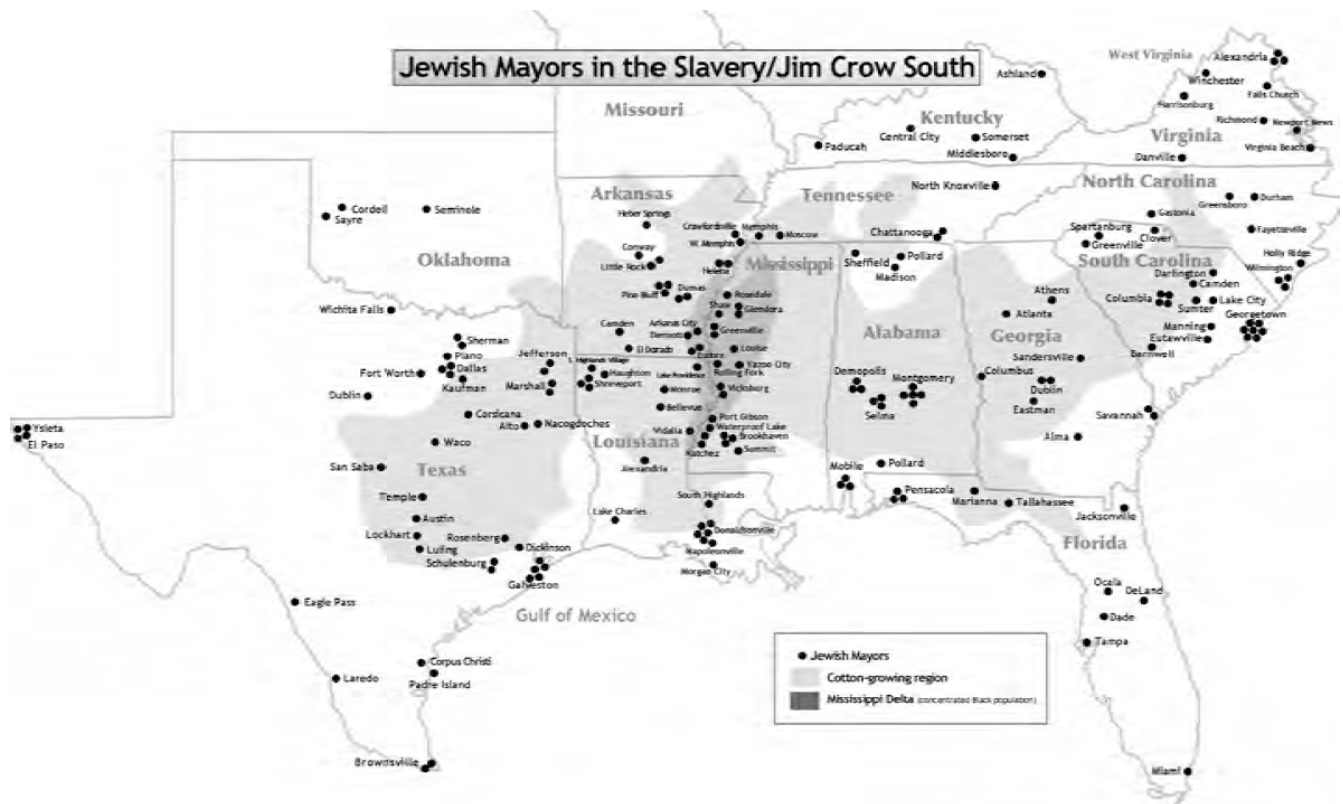
Mark Twain didn't say jews came down in force, set up shop on the plantation, and enslaved freed slaves again by credit because he was lying or because he was trying to be funny. He said it because that's what happened. The plantations were theirs, incorporated under the jews.

In the Cotton states, after
the war ... the Jew came
down in force, set up
shop on the plantation,
[and] supplied all the
negro's wants on credit.

~Mark Twain, Concerning the Jews
New York: Harper & Brothers Publishers, 1934



In fact, if you remember, a slave owner had 1 vote + 3/5 of a vote for every slave he owned under the Three-fifths Compromise of 1787. That's how jews got into office where slavery was prevalent, and that's why the compromise existed.



Back to Florida! > "After the Civil War, Alachua County welcomed its first Jewish citizens" Yet, Alachua County is significant to Jewish history because Moses Levy owned a 52,900 acre slave plantation hoping to build new "Israel". This is how they keep the word from getting out

After the Civil War, Alachua County welcomed its first Jewish citizens, including **Moses Endel**, who opened a dry goods store on the courthouse square in Gainesville. In 1872, a Jewish cemetery that still exists was established at the corner of University Avenue and Waldo Road.

<https://guidetogreatergainesville.com/history-of-alachua-county/>
<http://archive.is/wip/opYPd>

<https://www.isjl.org/florida-gainesville-encyclopedia.html>

<http://archive.is/Wf7wu>

Encyclopedia of Southern Jewish Communities - Gainesville, FL

Early Jewish Community

Gainesville's location in Alachua County is significant to its place in Florida Jewish history. In 1822, four years after Florida became a United States territory, Moses Elias Levy, a Moroccan-born Jew, immigrated to St. Augustine. Upon arrival, Levy purchased 52,900 acres of land under the Arredonda Grant. This land was located in what would become Alachua County in 1824 and included the present site of the University of Florida. Levy used another tract of land from this purchase for Pilgrimage Plantation, an intended utopian refuge for Jewish immigrants, located in present-day Micanopy. Levy relied on slave labor to cultivate sugar, while also becoming a well-known voice advocate for gradual emancipation. His son, David Levy Yulee, became the first Senator of Florida, and the first Jew elected to the House of Representatives.

Levy's dreams for Jewish settlement in Alachua County proved unsuccessful by the time of his death in 1854. Yet twelve years later the area saw the start of a sustained wave of Jewish migration, beginning with the arrival of Moses and Matilda Endel. Moses was a Prussian-born immigrant, while Matilda was born in Scotland, and together they settled in the new railroad town between 1865 and 1866, after Moses' discharge from the Confederate Army in Virginia. With them, they carried Gainesville's first Torah.

And we see over and over jews hiding their history. These 3 jews moved to Mobile, Alabama after living in Florida, but they always say jews didn't move to Florida until after WWII. JEWS FOUNDED ST. AUGUSTINE - THE FIRST TOWN IN NORTH AMERICA, AND THEY BROUGHT THE FIRST SLAVES.



FLORIDA DIVISION OF
Historical Resources

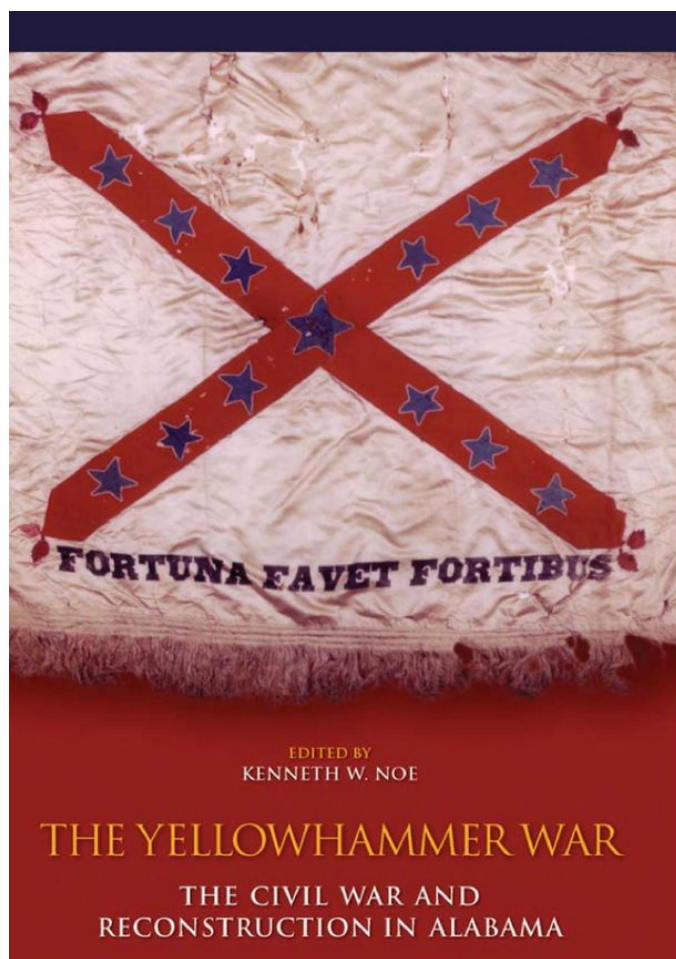
[Department of State](#) / [Division of Historical Resources](#) / [Preservation](#) / [Heritage Trails](#) / [Jewish Heritage Trail](#)

Florida Jewish Heritage Trail

The rich legacy of the Jewish community in Florida can be found in every region of the state. As a people, Jews have contributed dramatically to Florida's economy, culture government and by creating institutions that allowed their heritage to flourish and their identity to strengthen.

Although there is a perception that Jews did not arrive in Florida until after World War II, Jewish history in Florida actually can be traced to 1763 with the arrival of Alexander Solomons, Joseph de Palacios and Samuel Israel in Pensacola. In the 1800s, many Jewish families emigrated to Florida from northern states and foreign countries to settle both inland and along the coast. Today, South Florida is home to the second largest concentration of Jews in the world. Miami-Dade County has the nation's third largest Jewish community, estimated in 1990 at 800,000.

<https://dos.myflorida.com/historical/preservation/heritage-trails/jewish-heritage-trail/>
<http://archive.is/aDBth>



bama town of Athens, the Rosenau family set up a prosperous clothing store. In Selma, Bavarian immigrant Joseph Seligman and his brothers William and James opened a general merchandise store. In Talladega, the Adler brothers kept a store whose top floor was occupied by three Jewish clerks in their employ.

The largest Jewish communities in antebellum Alabama, however, were in Mobile and Montgomery.⁵ In their tendency to settle in towns like Mobile and Montgomery, Alabamian Jews were no different from other Jews in the South. There were few large Jewish planters or landowners in the area during the antebellum period. Jews had traditionally been prohibited from owning land in Europe and thus did not seek to do so in America. They also tended to congregate in urban areas in order to be around fellow Jews. Mobile and Montgomery thus contained large numbers of Jewish merchants who were attracted by the swan song of the cotton boom. On the eve of the Civil War, over five million acres of Alabama land was planted in the prized fiber. By 1860, Mobile was second only to New Orleans in cotton exports, while Montgomery became a commercial trading center for farmers who floated their product down the Alabama River to Mobile. Jewish merchants provided cotton farmers with everything from tools to wholesale items to credit. In addition, the proximity to New Orleans and connections with the numerous Jewish merchants who proliferated in the Big Easy made Mobile and Montgomery an additional haven for Jews. The Civil War would greatly affect these two cities and the Jews who called them home.⁶

Mobile provides a striking example. The first permanent European settlement in Alabama, Mobile was founded by the French in 1702. According to the Code Noir, Jews were forbidden to settle in the new territory. Thus the first Jewish settlers in Mobile did not arrive until the British occupied the city in 1763. The following year three English Jews, Joseph de Palacios, Samuel Israel, and Alexander Solomons, established a merchant trading firm in the city. Jewish immigrants quickly assimilated into Mobile society and often obtained high status in the community. Solomon Mordecai, a physician, came to Mobile in 1823 and was soon followed by the Lazarus brothers, who opened a store and apothecary. The first permanent Jewish community of significance in Mobile, however, did not emerge until the 1830s. One of the Jews who moved to Mobile during this period was George Davis, a popular slave auctioneer. Jacob Cohen moved there in 1839 and was voted city marshal twice in the 1840s. Brothers Solomon and Israel Jones arrived in Mobile from London in the 1830s and became wealthy merchants who both served on the city council. In 1843 Jewish residents constructed their first synagogue in Mobile, Sha'arai Shomayim. By 1860, nearly eighty Jewish families called Mobile home.

Like other Mobilians, the Jews in the port city found themselves in a precarious situation during the Civil War. As one of the major harbors in the Gulf, Mobile was heavily fortified by the state militia at Fort Gaines and Fort Morgan, while addi-

And we see from historical records that the 3 Florida jews in the previous post owned the plantations of Lis Loy , Goose Island, Mobile, Alabama.



A HISTORY OF THE JEWS OF MOBILE

Author(s): Alfred G. Moses

Source: *Publications of the American Jewish Historical Society*, No. 12 (1904), pp. 113-125

Published by: The Johns Hopkins University Press

Stable URL: <https://www.jstor.org/stable/43059165>

Accessed: 04-06-2020 23:07 UTC

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <https://about.jstor.org/terms>

A History of the Jews of Mobile—Moses. 115

In the British epoch of Mobile history there occurs the first indisputable reference to probably the first Jewish merchants in Mobile.⁵ The document in which the reference occurs is dated August 10th, 1777. It is an original sealed deed-poll on genuine parchment, by Arthur Strother, one of the Masters in Chancery of West Florida. In it he conveys to Daniel Ward, Esq., the plantations of Lis Loy, Goose Island, near Mobile. The instrument gives the history of the property from French through English times. It was originally held by the Chevalier de Montaut de Montberault, who obtained it from the Governor Kerlerec. He, with one Fontenot, sold it on July 9th to Samuel Israel, Alexander Solomons and Joseph

116 *American Jewish Historical Society.*

Depalacios, "merchants and co-partners at Mobile."

⁵ Douglas Brymer, "Report on Canadian Archives," Ottawa, 1888, cited by Hamilton, "Colonial Mobile," pp. 196 and 202.

⁶ Hamilton, "Colonial Mobile," p. 203.

⁷ *Mobile Probate Court Records*, cited and discussed also by Hamilton, "Colonial Mobile," p. 235.

I'm going to move on to Alabama since this is where Jews migrated after the Code Noir when the French expelled Jews from French colonies. But before I do, I'll touch on the subject of Jewish expulsions. They've been expelled 1030 times, even in the US. I'll touch on that later.

Complete List of Historical Jewish Expulsions

COMPLETE LIST OF ATTEMPTED JEWISH EXPULSIONS (1,030) (with explanations and sources):

~1,200 B.C. – Egypt – Jews Expelled for having leprosy and causing various seditions/rebellions throughout Egypt, including helping the Hyksos gain and maintain power; Jews venomously deny this basically because it refutes the mythology in their Old Testament; Egyptian historian Apion (1st Century B.C.), who the Jewish Josephus wrote an entire book ('Against Apion') attempting to debunk because he said bad things about Jews and their perfectness (Tacitus via Apion via Manetho, 'Judaism In Action') (this first entry may in fact need to be omitted due to the fact that it is largely mythistorical and also that it is referring to the Hebrew people who are not exactly the same people as the Jewish people)

733 B.C. – Samaria – Jews Expelled by King Tiglath-Pileser III (Samuele Artom, 'The Books of Kings and Chronicles', 1981)

722 B.C. ñ Samaria ñ Jews Expelled by Sargon II (Samuele Artom, 1981)

586 OR 597 B.C. – Babylon/Judah ñ Jews Expelled by Nebuchadnezzar II of Babylon for refusing to pay tribute (Michael Coogan, 'A Brief Introduction to the Old Testament', 2009)

356 B.C. – Persia – Jews Expulsion/Killing plot by Haman (apocryphal 'Book of Esther'; mythistorical)

139 B.C. – Rome – Jews Expelled by Gnaeus Cornelius Hispanus for attempting to corrupt Romans into religious cults, cheating people out of money. (E. Mary Smallwood, 'The Jews Under Roman Rule: From Pompey To Diocletian', p. 128;
<http://semiticcontroversies.blogspot.co.uk/2013/03/valerius-maximus-on-expulsion-of-jews.html>)

115 B.C. – Cyrenaica, Cyprus – Jews Expelled/Killed
(<http://www.iewishencyclopedia.com/articles/4825-cyprus>)

1956 A.D. ñ Egypt ñ Jews Expelled (Derek Hopwood, 'Egypt, 1945-1990: Politics and Society', 2002)

1959 A.D. – Cuba – Jews Expelled/forced into exile

1963 A.D. – Algeria, Africa – Jews Expelled after Algerian independence
(https://en.wikipedia.org/wiki/History_of_the_Jews_in_Algeria)

1968 A.D. – Poland – Jews Expelled
(https://en.wikipedia.org/wiki/1968_Polish_political_crisis)

1972 A.D. – Uganda – Jews Expelled by President Idi Amin (M. Jamison, 'Idi Amin and Uganda: An Annotated Bibliography', 1992, p. 155)

2014 A.D. – San Juan la Laguna, Guatemala – Jews Expelled due to lack of contact with locals
(<http://www.telegraph.co.uk/news/worldnews/centralamericandthecaribbean/guatemala/>)

I'm circling back to Mississippi\Louisiana, if you didn't notice. there are a lot of jews in states I've talked about that I haven't touched upon. I'll get back to them, but just like Louisiana and Florida, Alabama's prominent pro-slavery advocate in was a Jewish Congressman..

Philip Phillips (lawyer)

Philip Phillips (December 17, 1807 – January 14, 1884) was an American lawyer and politician from Cheraw, South Carolina, Mobile, Alabama, and Washington, D.C. He was a member of the Democratic Party who served as the U.S. Representative from Alabama. Subsequently, he was a prominent lawyer in Washington, D.C., much involved in the political events surrounding the American Civil War.

Family and early life

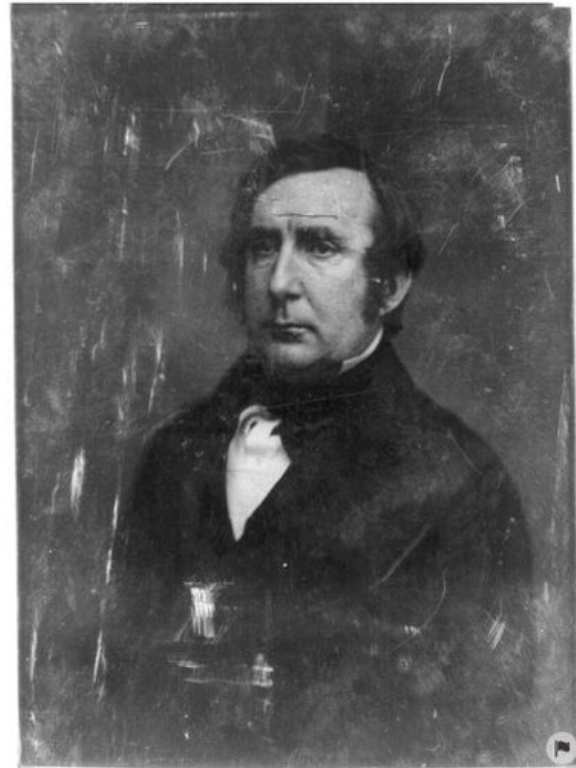
Philip Phillips was born December 17, 1807 in Charleston, South Carolina, the son of Aaron Phillips and Caroline Lazarus, prominent members of the Jewish community there. His father had changed his name from Pfeiffer when he immigrated around 1800 from Ansbach, Bavaria. The family were members of the Congregation Kahal Kadosh Beth Elohim in Charleston, and in 1825 Aaron Phillips was the first president of the Reformed Society of Israelites, early leaders in the Jewish Reform movement. Philip Phillips' mother Caroline was the daughter of Marks Lazarus, a Sephardic Jewish veteran of Fort Moultrie, the siege of Savannah, and the siege of Charleston in the American Revolution. He was held as a British prisoner of war.

Educated at the Middletown Military Academy in Middletown, Connecticut, Phillips was a roommate of Thomas H. Seymour, later the "hero of Chapultepec," Governor of Connecticut, Ambassador to Russia, and opponent of military action against the South. Phillips returned to Charleston in 1825 where he studied law under John Gadsden, the U.S. District Attorney. He was admitted to the South Carolina Bar in 1829. He began his legal practice at the town of Cheraw, South Carolina, living with his uncle, Joshua Lazarus.

Political career

From Cheraw, Phillips rode the circuit of the local courthouses, becoming the partner of John Coit. During the controversy in South Carolina regarding the Tariff of 1832, he was among the leaders in rallying what is now known as Chesterfield County to the Union cause, in opposition to nullification. He was a member of the Nullification Convention in the Nullification Crisis of 1832 and continued to represent Chesterfield County in the South Carolina General Assembly in 1834/35.

In 1835, Phillips began the practice of law at Mobile, Alabama, at a



Philip Phillips

Member of the U.S. House of Representatives
from Alabama's 1st district

In office

March 4, 1853 – March 3, 1855

Preceded by John Bragg

Succeeded by Percy Walker

Member of the Alabama House of
Representatives

In office

1834-1836

1845-1847

Member of the South Carolina General
Assembly

In office

1834-1835

Personal details

Born December 17, 1807
Charleston, South Carolina

Died January 14, 1884 (aged 76)
Washington, D.C.

Nationality American

Political party Democratic

The wife of Alabama's Jewish pro-slavery Congressman was the first "Rebel". While I'm proud to be Southern, and a descendant of Confederate soldiers (all force by a draft), I'm not rebellious. That seems to be Jewish nature ever since they chose Barabbas the rebel over Jesus.



EUGENIA (MRS. PHILIP) PHILLIPS
"The first to rebel — the last to succumb."

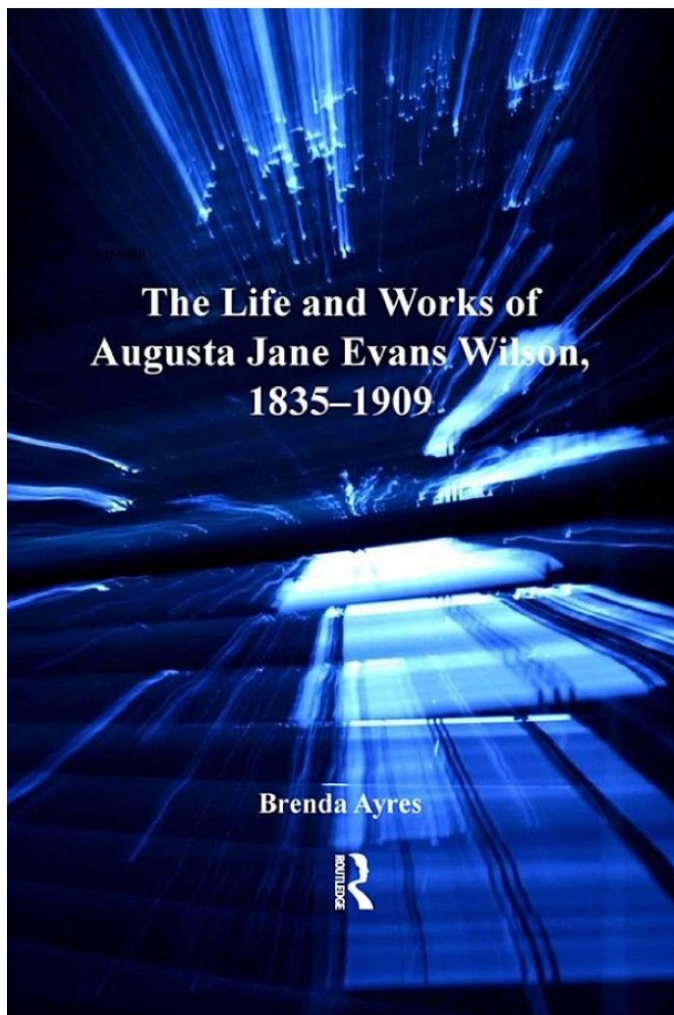
EUGENIA LEVY PHILLIPS: FIERY SECESSIONIST

Eugenia Levy Phillips, the daughter of a respected and highly educated Charleston insurance executive, Jacob C. Levy, was the wife of a famous lawyer and former member of Congress. Her husband, Congressman Philip Phillips, of Mobile, Alabama, and Washington, D. C., was probably the most distinguished Jew in the United States during the decade before the War.

Mrs. Phillips was a fiery, uncompromising, vocal, and belligerent rebel. When her sister, Phoebe Yates Pember, wrote years later, in "A Southern Woman's Story" (New York, 1879), that "the women of the South ... were the first to rebel - the last to succumb," she may very well have been thinking of Congressman Phillips' volatile wife.



And we see here that the first slave auctioneer in Mobile Alabama was a Jew by the name of George Davis. Another Jew using a non-Jewish surname. There is no telling how many Jews hid behind French, Spanish, Portuguese, German, and English surnames.



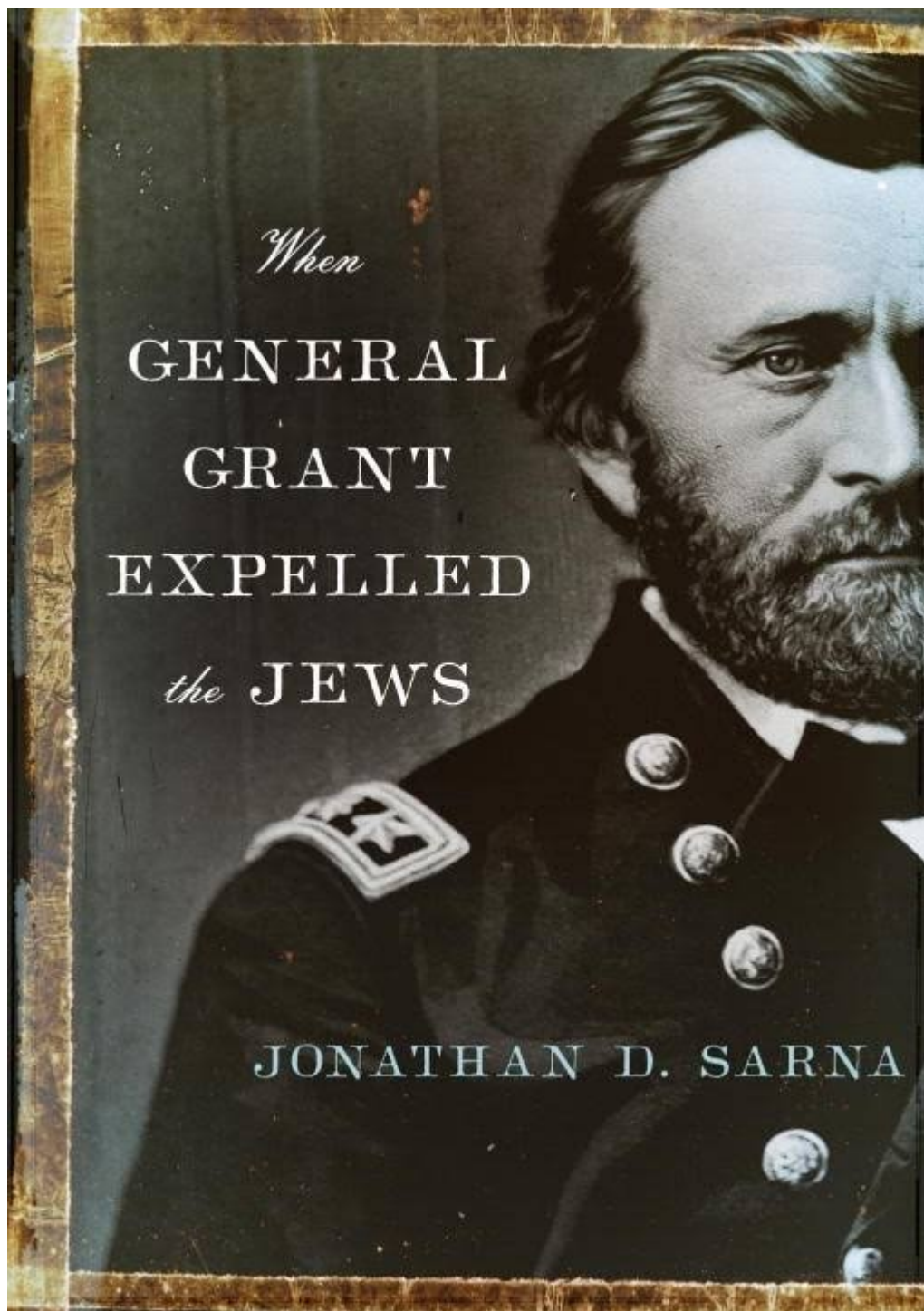
The earliest Jews came to Mobile as merchants and traders in 1820. Many had begun to immigrate to America, settling first in such port cities as Savannah, Charleston, Baltimore, New York, New Orleans, and Mobile. They came to Mobile for the same reason that Evans' father did, for the opportunity the port city offered to ambitious businessmen. Even though King Louis XIII of France had created the Code Noire or Black Laws in 1615 that stipulated Jews (and blacks) were to be barred from French territory in the new country, the law was never enforced by the founder and governor of Mobile, Jean Baptist Lemoine de Bienville. The first synagogue in the state of Alabama was built in Mobile. From the city's inception, an amazing tolerance of diverse religions was the keystone of Mobile's organization. This included both Jews, who were seen as essential for its economic growth, as well as Catholics, which of course were Mobile's first religious settlers from France and later from Spain. It is unfortunate that those who knew much discrimination against themselves in other parts of the country and in Europe and Russia did not extend acceptance to the African Americans. The first slave auctioneer in Mobile was a Jew, George Davis, who came to Mobile in 1824 and was buried in the Magnolia Cemetery in 1860 (Zietz xii, 1, and 2).

By 1834 there were 50 Jewish families in Mobile (2), most of them from Europe and England. Unlike the mass of immigrants that poured into the eastern part of the United States and remained isolated except for their propagandizing of European political notions, of which Evans was often indignant, the Jews were actively civic minded and engaged in Mobile Society. There are myriad examples, but I'll list just a few. When the first widespread epidemic of yellow fever hit Mobile in the summer of 1839, many Jews joined the Can't-Get-Away Club,⁸ remaining in the city to take care of the sick and dying when others fled. In a later outbreak, Abraham Laser ministered to the sick and dying until he contracted the disease and died himself. He was buried in Magnolia Cemetery with this on his tombstone: "The Martyr Rabbi." By the way, he was best friends with Abram J. Ryan, the famed "Poet Priest of the South" and founder of St. Mary's Parish in Mobile (Zietz 4 and 51).

Another example of civic mindedness is Isaac Jones, who, besides being a successful merchant and founder of the street railroad system, was a volunteer fireman, founder and president of the first musical association in Mobile, and host of an annual Christmas feast for the Protestant Orphan Asylum (8). Evans would have known him insofar as she was one of the orphanage's managers for 50 years.

During the war, the Mobile Hebrew Aid Society, which had already been active in providing relief to the poor in Mobile, became the Hebrew Military Relief Association to raise money for the Confederate Army and its family. Fourteen out of the 100 members of the Sha'arai Shomayim Congregation joined the Twelfth Alabama. During the hard times of Reconstruction, the Ladies' Hebrew Benevolent Society

In the state next to Alabama, Mississippi, and north in Tennessee and Kentucky, General Grant expelled the Jews. Here's where we return to Mark Twain's quote about the Jews. They were the slave owners\ traders and they became Carpetbaggers. These Carpetbaggers were a nuisance.



I can't repeat this enough. Jews were the only people to bring slaves into North America and sell them, and they almost all of them. Even if you go north from here to New York, you see they created all of the slave trading posts around New York and Rhode Island.

American Jewish Historical Quarterly, No. 2
Publication of the American Jewish Historical Society
Organized at New York, December 27-28, 1893

These items appear to me to be ample to establish my proposition. In the foregoing, several references have been made to Jews who were engaged in slave-dealing. It should be borne in mind that, until about 1750 at any rate, every New York family of any wealth or comfort held slaves, and in keeping and even in dealing in them the Jews were neither better nor worse than the Christian inhabitants. In fact, it is quite amusing to turn to the earliest instance in New York in which the words Jews and slaves are used in the same sentence. It was in a remonstrance addressed by Stuyvesant, not against the slave-trade or slavery, but against the irksomeness of the idea that Christians and employees of the Company should not in every case have the preference in the matter of getting slaves arriving in New Amsterdam, over "Spaniards and unbelieving Jews." This was written in 1661.* In August, 1720, we read that "Simon the Jew [probably Simon Bonane or Bonave] don't expect his [slave] ship from Guinea before the fall." In the uneasiness attending the negro plot in this city in 1741 the Jews were not spared, and we hear that slaves belonging to the Gomez family, and also to Abraham Myers Cohen, were, or were accused of being, implicated in the threatened riot and insurrection.

The fact that New York Jews formed trading-posts in numerous points outside of the city was referred to in the text and notes to Judge Daly's work. In consequence, New York Jews carried on trade with settlers along Long Island, the South River, Esopus, Albany and Rhode Island. A good proof of the existence of communication with the last named place is afforded by legal proceedings instituted in 1764 against Asser Levy, while the city of New York was again in possession of the Dutch for a brief interval, and strict orders against intercourse with English towns or colonies were in force. It was established that defendant had received a letter from New England, and it was demanded that he be subjected to a penalty. He answered that he had not been

* O'Callaghan's Col. Tracts of New York, Vol. III.

at home when the letter was received, and that his wife had unwittingly accepted it but did not read it. The Governor-General (A. Colve) and Council having heard the defendant's excuse and read the letter, have left him off for this time, and dismiss plaintiff's complaint.* More direct evidence is afforded by a communication made by the Earl of Bellamont, Governor, in 1699, to the Legislative Council in regard to property seized by a pirate vessel. Among the victims was Isaac Cohen de Lara, a Jew, who had shipped certain goods from "Road Island" to this port.†

That Jews were engaged here at an early day in money-lending, not to call the business by the more dignified modern terms of brokerage or banking, is also well known.‡ Several references to this in connection with Joseph Bueno, a Jewish resident of this city near the close of the 17th and the beginning of the 18th century, are extant. About 1700 we read of the Governor, Lord Bellamont, making use of his services.§ In a letter from the Governor to the Board of Trade "he refers to the New York merchants making financial matters

* Doc. Relating to Col. History, II., 684.

† Journal of the Legislative Council, I., 127.

‡ It is of considerable interest in this connection to notice that Jews were among the founders of the New York Stock Exchange; their early relations to the Chamber of Commerce were referred to above. The New York Stock Exchange seems to have had its beginnings in the formation of an association of brokers in 1792, by their drawing up and signing articles, as follows: "We the Subscribers, Brokers for the purchase and sale of Public Stock, do hereby solemnly promise and pledge ourselves to each other, that we will not buy or sell from this day for any person whatsoever, any kind of Public Stock at a less rate than one quarter of one per cent commission on the specie value, and that we will give a preference to each other in our own negotiations."

This was signed by nineteen persons on May 17, 1792, including Benjamin Seixas and Ephraim Hart; two other persons signed the following November.—History of the New York Stock Exchange, etc., New York, p. 2.

§ Life and Administration of Richard, Earl of Bellamont, by Frederick de Peyster, Appendix, p. xiii.

Jews in New York formed slave trading posts with
Long Island, South River, Esopus, Albany, and Rhode Island.

In fact, before the Civil War, Jews held a monopoly on sugar production and wholly owned cotton production through their predominant ownership of slave plantations. Don't believe me? Then read the agriculture section of the Jewish Encyclopedia. That's how I know.

THE JEWISH ENCYCLOPEDIA

Agriculture

On the virgin soil of America the Jews were among the pioneers of Agriculture. While Louis de Torres introduced tobacco into use for civilized mankind (Kayserling, "Columbus," p. 95), Jews transplanted the sugar-cane from Madeira to Brazil in 1548 (according to Fishell; see M. J. Kohler, "Publ. Am. Jew. Hist. Soc." ii. 94) or in 1531 (Lindo, in G. A. Kohut's article, *ibid.* iii. 135; compare Joseph ha-Kohen, in R. Gottheil's translation, *ibid.* ii. 133). During the seventeenth century the sugar industry was monopolized by the Jews, and with their expulsion from Brazil it was transplanted to the West Indies, where, in 1663, David de Mercato's invention of new sugar-mills benefited the sugar-trade in Barbados. The Jews in Georgia, chief among them Abraham de Lyon, transplanted vine and silk culture from Portugal to America ("Publ. Am. Jew. Hist. Soc." i. 10). But while De Lyon cherished great expectations in that direction, the Jews of Georgia in general found the production of indigo, rice, corn, tobacco, and cotton more profitable (*ibid.* p. 12). In fact, the cotton-plantations in many parts of the South were wholly in the hands of the Jews, and as a consequence slavery found its advocates among them. K.

265 — 266

p.265 <http://archive.is/lcuN6>
p.266 <http://archive.is/W6t2a>

Here's the same confession on the current Jewish Encyclopedia. You can go to the link and read about it in the newspaper form or plain text.

JewishEncyclopedia .com

The unedited full-text of the 1906 Jewish Encyclopedia

AGRICULTURE.

By: Kaufmann Kohler, Frederick de Sola Mendes

In America.

On the virgin soil of America the Jews were among the pioneers of Agriculture. While Louis de Torres introduced tobacco into use for civilized mankind (Kayserling, "Columbus," p. 95), Jews transplanted the sugar-cane from Madeira to Brazil in 1548 (according to Fishell; see M. J. Kohler "Publ. Am. Jew. Hist. Soc." ii. 94) or in 1531 (Lindo, in G. A. Kohut's article, *ibid.* iii. 135; compare Joseph ha-Kohen, in R. Gottheil's translation, *ibid.* ii. 133). During the seventeenth century the sugar industry was monopolized by the Jews, and with their expulsion from Brazil it was transplanted to the West Indies, where, in 1663, David de Mercato's invention of new sugar-mills benefited the sugar-trade in Barbados. The Jews in Georgia, chief among them Abraham de Lyon, transplanted vine and silk culture from Portugal to America ("Publ. Am. Jew. Hist. Soc." i. 10). But while De Lyon cherished great expectations in that direction, the Jews of Georgia in general found the production of indigo, rice, corn, tobacco, and cotton more profitable (*ibid.* p. 12). In fact, the cotton-plantations in many parts of the South were wholly in the hands of the Jews, and as a consequence slavery found its advocates among them.

Archived reference:

<http://archive.is/1lkWV>

And here we have the Jewish slave trading operation at Brown University. Wouldn't you know it? They support the Black Lives Don't Matter Jewish operation. From this, you'd think the 1st slaves in the colonies weren't brought here by jewish pirates.

CENTER FOR THE STUDY OF SLAVERY AND JUSTICE > FROM SLAVE SHIPS TO BLACK LIVES MATTER



CENTER FOR THE STUDY OF SLAVERY & JUSTICE

There are no events available.

From Slave Ships to Black Lives Matter

[Home](#)

[About Us](#)

[Work of The Center](#)

[Events](#)

[Exhibitions](#)

[CSSJ in the News](#)

[Video Archive](#)

From Slave Ships to Black Lives Matter

December 5 & 6, 2019 | Petterutti Lounge, 75 Waterman Street

The year 2019 marks 400 years since the first enslaved Africans were brought to what would become the colony of Virginia. Today, the echoes of racial slavery continue to shape the structures and dominant discourses of America. To acknowledge and reflect on this historical fact, The Center for the Study of Slavery and Justice is hosting a series of conversations on December 5 & 6, 2019 titled *From Slave Ships to Black Lives Matter*. These conversations around the major legacies of racial slavery. will explore the ways its reverberations continue to shape

<https://wset.com/news/local/400-years-ago-the-first-ship-carrying-african-slaves-arrived-in-jamestown-virginia>
<http://archive.is/wip/RnGh9>

400 years ago, the first ship carrying African slaves arrived in Jamestown, Virginia

August 20, 2019 marked 400 years since the first slave ship arrived in Jamestown, Virginia.

While there are replicas of the ships that brought the English there in 1607, there are no such replicas 35 miles down the James River for the **pirate** ships that brought the first Africans 12 years later.

The captives were from Angola in West Africa, where they were enslaved by the Portuguese. The Portuguese ship, the San Juan Bautista, was transporting them to Mexico to work in mines, but two British **pirate** ships caught and raided the vessel, selling the Angolans in exchange for food at Hampton. You can read more about that encounter on Historic Jamestowne's website.

In the Hampton area this weekend, they're commemorating the arrival of those first Africans in British North America.

Mystery of Va.'s First Slaves Is Unlocked 400 Years Later

By Lisa Rein

Washington Post Staff Writer

Sunday, September 3, 2006

JAMESTOWN -- They were known as the "20 and odd," the first African slaves to set foot in North America at the English colony settled in 1607.

For nearly 400 years, historians believed they were transported to Virginia from the West Indies on a Dutch warship. Little else was known of the Africans, who left no trace.

Now, new scholarship and transatlantic detective work have solved the puzzle of who they were and where their forced journey across the Atlantic Ocean began.

The slaves were herded onto a Portuguese slave ship in Angola, in Southwest Africa. The ship was seized by British **pirates** on the high seas -- not brought to Virginia after a period of time in the Caribbean. The slaves represented one ethnic group, not many, as historians first believed.

The discovery has tapped a rich vein of history that will go on public view next month at the Jamestown Settlement. The museum and living history program will commemorate the 400th anniversary of Jamestown's founding by revamping the exhibits and artifacts -- as well as the story of the settlement itself.

Although historians have thoroughly documented the direct slave trade from Africa starting in the 1700s, far less was known of the first blacks who arrived in Virginia and other colonies a century earlier. A story of memory and cultural connections between Africa and the early New World is being unearthed in a state whose plantation economy set the course for the Civil War.

"We went entirely back to the drawing board," said Tom Davidson, senior curator of the Jamestown-Yorktown Foundation. "The problem has always been that all of the things that make for a human story [of the Africans] were missing. . . . Now we can talk about the Africans with the same richness we talk about the English and the Powhatans."



Jerusalem Post > Diaspora >

JEWISH PIRATES OF THE CARIBBEAN

> Today in History: The first Jewish Olympics

BY GIL STERN STERN ZOHAR / APRIL 9, 2016 17:43

Ships called the 'Queen Esther,' the 'Prophet Samuel' and the 'Shield of Abraham' roamed the high seas.

In 1645 there were 1,630 "Portuguese" (a term then synonymous with Jews) living in Recife, Brazil, according to Dutch historian Franz Leonard Schalkwijk. In 1654, as is well-known, 23 of them escaped religious persecution by ship and arrived at the Dutch colony of New Amsterdam – today New York City. Where did the other refugees flee to? Some returned to Amsterdam, including Isaac Aboab de Fonseca, the first American rabbi, and Moses de Aguilar, the first American cantor. Others disembarked at the nearby Dutch Caribbean colony of Curaçao.

Less well-known is that some of the escaping Jews sought shelter in Jamaica, the luscious Caribbean island that was then the home to several hundred Jews and Bnei Anusim (descendants of Spanish and Portuguese Jews who converted to Roman Catholicism under compulsion).

Reference:

- <http://www.jpost.com/Magazine/Jewish-pirates-of-the-Caribbean-447397>
- <http://archive.is/4e43W>

A lot about the slave trade begins in these pages. At the bottom of page 631 and top of 632 (highlighted) we see a Jew by the name of Moses Lindo opened Brown University to Jews in 1770.

THE HISTORY
OF THE STATE OF
RHODE ISLAND
AND
PROVIDENCE PLANTATIONS

BY
THOMAS WILLIAMS BICKNELL, LL. D.

Author of *The History of Barrington*; *The Story of Dr. John Clarke*;
etc., etc. Member of the American Historical Association; President
of the Rhode Island Citizens' Historical Association.

ASSISTED BY AN ABLE BOARD OF ADVISORS



VOLUME II.

NEW YORK
THE AMERICAN HISTORICAL SOCIETY, INC.,

1920

the spiritual leadership of the 275,000 Catholics who are now to be found within the borders of this State.

There are 238 priests attached to the ninety-four churches and missions and the sixty chapels which are scattered over Rhode Island. There are three academies for young men, five for young ladies, and forty-one parochial schools, in which institutions there are upwards of 25,000 children. Four Orphan Asylums are caring for an average of 600 children, and an Infant Asylum assumes the burdens of protecting two hundred more. There are two hospitals conducted under Catholic auspices, St. Joseph's here in Providence, and the Hills Grove Sanitarium, both in charge of the Sisters of St. Francis. Two Homes for Working Girls furnish accommodations for two hundred, and the Home for Working Boys provides for sixty. The Little Sisters of the Poor maintain a Home for the Aged in Pawtucket, and the average number of inmates is about three hundred. There are five Day Nurseries for Children, two Industrial Schools and two Summer Homes, and all of these are performing a social service that is a notable contribution to the welfare of the community. In its organization, its church property, its educational system, its charitable institutions, and in its exceptional facilities for accomplishing effective religious work, the Catholic Church in Rhode Island can scarcely be surpassed in any diocese in the whole range of the United States.

CONCERNING THE JEWS.

Rhode Island is prominent in the early history of the Jews of America. Until the Revolution, Newport was far more important than New York, and its extensive trade facilities attracted many Jewish merchants. It was only one of the inexplicable occurrences of history which later gave to New York its supremacy, to Newport its decline.

Life was a constant struggle for the early white settlers in Rhode Island. Game and fish were plentiful, but other food was scarce, and as these settlers were unaccustomed to agriculture or cattle raising, they would have starved but for the assistance of the Indians, whose friendly aid they gained through Roger Williams, who had early won the esteem of the red man.

If this pioneer life was difficult for the average settler, what must it have meant of hardship for the observant Jewess. When meat could be obtained only from the Indians, how was she to give her family the kosher meat her religion demanded? How, in this new, strange land, far from the niceties of civilization, was she to maintain any of the ceremonies of her religion? Hers must have been a repetition of the trials which beset the Jewish housewife during the forty years in the wilderness. And yet, despite all difficulties, she conquered. She gladly endured temporal discomforts for the joy of worshipping her God unmolested. Remember, many of these women came from Spain and Portugal where the Inquisition had forced them to become Marranos; where persecution was

Contributed.

so strong that their children had two sets of names, Catholic names for the outside world, Jewish names for the home circle. Remember that these women, to disarm suspicion and to save their lives and the lives of their children, seemingly told their beads in public, though their hearts formed, not the Ave Maria and the Pater Noster, but the Shemang. Remember that these women were so much slaves of habit and fear that even here, far from their bloodthirsty oppressors, they still fingered their beads as they repeated their Hebrew prayers, though their one desire was to throw off all memory of their days of persecution. To this end, their first act in the new country was to return publicly to their faith, forever abjuring the Catholic names forced upon them in Spain, and even though they had grown-up children, being re-married according to Jewish rites. Such were Moses Lopez, whose name in Portugal was José, Edward Lopez, who re-married his wife, changing the name of his daughters from Anna and Catherine to Abigail and Sarah, and Michael Lopez, who changed his name to Abraham, and who re-married his wife, changing her name from Joana to Abigail.

The fifteen Jewish families that came to Newport from Holland in 1658 immediately formed a Congregation, Jeshuat Israel (Salvation of Israel). They worshipped at the houses of the members until their descendants in 1750 laid the foundations of the present Synagogue which was completed in 1763. There also came in 1658 two Spanish Jews, Moses Pacheco and Mordecai Campanal who brought with them the three Masonic degrees, and who organized the first Masonic Lodge in America. The meetings were held in the members' homes until St. John's Lodge was organized in 1750.

All of these families were of high moral and financial standing, and their money and marked ability added much to the development of the country. Their women endured many discomforts until at the end of the seventeenth century Newport commenced to build a comfortable type of house, Providence at the same period having only log houses with a ladder leading to the second story.

In 1684 a public officer, William Dyre, seized the estates of some Jews on the ground that they were aliens, but their good conduct during their twenty odd years of residence stood them in good stead, the General Assembly ruling in their favor, and saying that they "might expect as good protection here as any stranger not of our nation ought to have, being obedient to the laws." But they were obliged to remain strangers and were not permitted to become part of the nation, for when Aaron Lopez and Isaac Eleazar applied in 1762 for naturalization, the Newport Superior Court denied it on religious grounds, and this discrimination (which did not then exist in New York) was not removed in Newport until 1783.

In 1694 Jews from Curacao came to Newport, and after the earthquake in Lisbon in 1755 sixty Spanish families joined them, all wealthy, well-educated merchants. This education made their women prominent in a community where but few English women could even sign their own names. They brought not only education, but personal refinement, rumor having it that they introduced into Newport the use of the tooth-brush.

They came into a country where for more than thirty years every family in comfortable circumstances owned at least one slave. The freely

Christians are bloodthirsty oppressors according to Jews.

Aaron Lopez' Brother.

Wealthy Jews from Curacao ran the entire slave trade there. That's why Americans did not want them.

But the Trans-Atlantic Slave Trader's largest merchant is an angel.

given labor of the Indians was a thing of the past. There were a very few white laborers, but the first settlers were practically on a social equality, and slavery became perforce a national institution.

The housewives of that day had to struggle with prices beside which even our war prices of to-day seem ridiculously low when we consider the greater purchasing power of money in general at that time. The English shilling then in use was the equivalent of 16½ cents. In the middle of the eighteenth century Newport housewives were paying for beef 4s. 6d., that is, 75 cents a pound; for milk, 16½ cents a quart; butter, \$1.16½ a pound; cheese, 50 cents a pound. A seamstress received \$12 a week for dressmaking, but quilting was more important, so for overseeing a quilting bee she was paid \$3 a day.

The names of these early settlers survive in our well-known Jewish families of to-day. Solomon, Mendes, Moses, Meyers, Lyon, Jacobs, Eleazar—these were among the earliest settlers, and in 1755 came the Lopez, Rivera, Polack, Hart and Hays families.

At that time if aliens traded in English colonies, their vessels and goods were forfeit. We have seen that Newport was unwilling to grant naturalization to Jews, so before going to the English colony of Newport, Moses Lopez, Abram de Rivera and Solomon Hart were naturalized in the Dutch colony of New York.

These families became closely connected by marriage. Moses Lopez marrying Rebecca, the daughter of Abram de Rivera, and Moses Seixas marrying Jochebed Levy. Moses Seixas was one of the founders of the Bank of Rhode Island and was its cashier until his death. He was the first Master of St. John's Masonic Lodge of Newport and Grand Master of the Grand Lodge of Rhode Island. He had a patriarchal quiverful of daughters, Bilhah, Abigail, Grace, Esther, Rachel, Hannah and Judith. Bilhah, Abigail and Esther died unmarried. Rachel was married July 5, 1797, to Naphthali Phillips in what is now the Perry Mansion on the Parade, Newport. At that time it was the family residence of Moses Seixas who later sold it to Commodore Oliver Hazard Perry. Grace remained a spinster until the mellow age of seventy-two, when she married Dr. Benjamin I. Cohen. Truly, romance springs eternal in the feminine breast.

It was not for lack of suitors that she remained single until practically the end of her days, for she was a beautiful, talented woman who shone in the community. In her youth, Governor Wanton of Rhode Island was deeply in love with her, but she could not persuade herself to consider intermarriage. She was well and favorably known as a writer of prose and poetry, though her one book, "Rose-Marie" is all that we have left to-day. Only two copies are known to exist, one in the Redwood Library at Newport, and one in the New York Public Library.

There is not much trace in the old cemetery at Newport of the early Jewish women. When the cemetery was repaired according to the provisions of Judah Touro's will, many stones were found to be broken and crumbled. These remnants were reverently gathered and buried, and records which would have been of inestimable value were forever lost. The earliest stones left are to the memory of women who lived and died in Boston, but who were buried in Newport, as, for instance, Reyna, wife

Oldest synagogue in America was pleaded with 2,000 pounds of sterling.

Dr. Ezra Stiles President of Yale University

Big money for some poor oppressed Jews.

Moses Seixas

1. Founder of Bank of Rhode Island
2. First Master of St. John's Masonic Lodge of Newport.
3. Grand Master of the Grand Lodge of Rhode Island.

of Isaac Touro, Rachel Hays and Mrs. Fegla Elkan. Other valuable records which we would have prized to-day, were destroyed by the British when they occupied Newport.

In 1763 the Newport Synagogue, the oldest in America, was completed at a cost of 2000 pounds sterling, although there were only twenty Jewish families in Newport at the time. It was dedicated on December 2, its first chasan being Isaac Touro, a refugee from Portugal. Three copies of the Torah (one from Amsterdam, 200 years old) were carried in solemn procession and deposited in the Ark. The ceremony was impressive and the Synagogue beautiful in its simplicity. It is a building 40x30, with a deep gallery supported on Ionic columns, these topped by Corinthian pillars, which hold the roof. Dr. Ezra Stiles, President of Yale University, who was present says, "The order and decorum, the harmony and solemnity of the music, together with a handsome assembly of people in an edifice the most perfect of the Temple kind perhaps in America, and splendidly illuminated, could not but raise in the mind a faint idea of the majesty and grandeur of the ancient Jewish worship."

Perhaps the most interesting of all the Newport families was the Touro family, descendants of the first chasan. Abraham Touro in 1822 left \$10,000 to the State of Rhode Island for the preservation of the Synagogue, and his brother Judah, in 1854, left \$10,000 similarly in trust for the preservation of the cemetery and for the salary of a Rabbi. In their honor the street on which the Synagogue stands is called Touro street.

Judah Touro was much opposed to slavery and owned but one slave. He gave this slave a business education, and then emancipated him and set him up in business for himself. He urged all his friends to free their slaves and helped in that wherever possible. He was public spirited, as is evidenced by his donation of \$10,000 which made possible the building of Bunker Hill monument. He was so universally beloved that on June 6, 1854, delegations came from all over the country to attend his funeral, these delegations being the guests of the city of Newport. He never married. He and his cousin, Catherine Hays, one of the prominent Newport women, loved each other, but their close relationship prevented their marriage and both remained single. But she felt she could not remain in Newport and moved to Richmond, Virginia, where she died the same month, almost the same day that he died. In memory of their unhappy love, he left her \$5,000 in his will.

After his death there was a project to erect a monument to him, but this was abandoned as being a violation of Jewish law. He remembered all existing charitable organizations liberally in his will, not only those of Rhode Island, but also many in various parts of the country. The best proof that there was no Jewish woman's organization in Rhode Island at that time is the fact that none was mentioned in this generous document.

No history of the Jews of Rhode Island, men or women, would be complete without a mention of Brown University which, in its women's annex, Pembroke, has so many of our Jewish girls of to-day. This University, a Baptist institution, was opened to Jews by a subscription in 1770 of 20 pounds sterling (about \$100) by Moses Lindo, a Jewish merchant of Charleston, South Carolina. The University Corporation thereupon voted "That the children of Jews may be admitted into this

Brown University was opened to Jews in 1770

Opposed slavery but owned a slave??!! had big money?

institution and entirely enjoy the freedom of their religion without any restraint or imposition whatever, and that the Chancellor and President do write Mr. Moses Lindo of Charleston, South Carolina, and give him intimation of this resolution."

The personnel of the Jewish population of Newport changed with the Revolution. The Jews were loyal to the States, and when the British occupied Newport, they left for Leicester, Massachusetts, Charleston, Savannah, Richmond and Philadelphia. For years the Jewish population was negligible. In 1883 a few German Jews found their way there, the most prominent family being that of Eugene Schrey. Later Jews came from southeastern Europe and the Synagogue was re-opened. The Spanish element survived in its Rabbi, Rev. Dr. Abraham Mendes, who was greatly beloved and to whose memory a beautiful carved olive wood tablet has been placed in the Synagogue.

The first activity among the Jewish women of Newport was in 1892 when a charitable association was organized by Mrs. Rosen. In 1905 a Section of the C. J. W. was organized by Mrs. Misch with Miss Sara Schreier as president.

Providence had a few Jewish settlers in 1769, but there was no communal activity until 1840, when Solomon Pereira of Amsterdam settled there, followed shortly by enough others to make Minyan. A Congregation was thereupon formed which met in Pereira's home. An alcove in his parlor was used for the Sefer Torah which was borrowed from New York for the Holy Days. He later donated ground for a cemetery and built round it the fence which the law demanded. The members of this early Congregation were Wormser, Stern, Pereira, Rashkover, Steinberger, Frank, Nathan, Solomon, Halberstadt and Kalter. There were itemized charges against Kalter's estate for ten men for minyan, for the seven days' shiva, and for a bolt of linen for a shroud. In 1854 the Congregation was formed which is to-day the Reform Temple Beth El.

The first communal activity of the Jewish women of Providence was the organization in 1872 by the then Rabbi, Rev. Dr. Voorsanger of the Ladies' Montefiore Hebrew Benevolent Association, still in existence as a benevolent and charitable organization. The first officers were: President, Mrs. David Frank; vice-president, Mrs. Charles Green; treasurer, Mrs. Julius Shuman. In 1894 a Section of the C. J. W. was organized by Rev. Dr. David Blaustein with Mrs. David C. Fink as president.

The Jewish settlements in the other cities and towns of the State are the organization in 1872 by the then Rabbi, Rev. Dr. Voorsanger, of the years old. In 1916 a Section of the C. J. W. was organized in Pawtucket by Mrs. William Loeb and Mrs. Misch with Mrs. Jules Levy as president. The two Rhode Island Sections of the Council, Pawtucket and Providence, are valued members of the Rhode Island State Federation of Women's Clubs, and lead in all affairs of import to the women in general of the State.

We may have seemed to say too much about the men of the pioneer days, but records of the women are scanty, while the records of the men show what position they, and through them their women held and through what conditions they built their lives. It is a picture of a happy life almost patriarchal in its simplicity, a life which despite the hardships en-

Moses Lindo a Jewish
slaver trader from
Charleston, SC opened
Brown University to Jews.

countered in the new, undeveloped country, was but a pleasant, dreamless rest after the horrible nightmare of the Spanish Inquisition from which so many of the pioneer Rhode Island Jews were refugees.

In Providence there are one Reform Jewish Temple (progressive), seven synagogues (orthodox), and three Hevras (which are smaller congregations without a building for religious activities). Newport has two synagogues; Pawtucket, one; Woonsocket, one; Bristol, one; Westerly, one; making a total of seventeen in the State of Rhode Island.

The Jewish Orphanage of Rhode Island is located at 1213 North Main street, Providence. The first Jewish Orphanage in Providence was established on Willard avenue. A second one was opened on Orms street, which met with more encouragement, because of the earnest endeavors of the Jewish women. It was not until the two were combined in 1909, the date of incorporation of the present institution, that the Orphanage was placed upon a substantial financial basis by the leading Jewish business men who were elected to the directorship of the home. On June 24, 1910, its present location was acquired and occupied. Since that time until the present, under the presidency of William Schloss, one of its organizers, this institution has become the most popular Jewish agency in the State of Rhode Island, both with respect to its large membership, which approximates 1100 persons, and to its financial support. Early in the year 1913 the directors decided that a more salutary development of the work of the home and better training of the children would be effected by securing a superintendent who had experience in such work and who was expert in child training. On April 1 of that year Henry Woolf, A. M., former superintendent of the Leopold Morse Home of Boston, was elected to this position, and under his administration the Orphanage has ranked among the first progressive Jewish orphan asylums in the country. The Ladies' Auxiliary to the Jewish Orphanage of Rhode Island was organized in 1912 as an auxiliary to the Orphanage corporation.

The Hebrew Ladies' Union Aid Association was organized in 1881, in Providence. It functions as a relief agency for the Jewish poor of this city. It has the largest membership of any Jewish relief organization in the State, its subscribers numbering approximately 700. This association also supports entirely the Jewish Old Folks' Home, located at 161 Orms street. This home was established by the Ladies' Union Aid Association, in the year 1915, for the purpose of caring for indigent and infirm aged Hebrews of both sexes.

The Hebrew Free Loan Association of Providence was organized February 4, 1903. The purpose of this association is to loan to persons of the Jewish community certain amounts of money without interest which will help them to tide over financial difficulties or which will aid in setting them up in a small business way, so that the recipient may not have to become even a temporary dependent upon charity. The notes of the recipients are endorsed by substantial business men, so that rarely have any of the funds been lost to the association. At the time of the creation of this agency, loans amounting to \$25 could be advanced. At present loans are made as high as \$500.

The Hebrew Educational Institute, located at 65 Benefit street, Providence, was incorporated April 16, 1914. The organizer was Dr. Albert I.

Moses Lindo, however, lived in Charleston, South Carolina. So a slave trading Jew from South Carolina opened a Baptist college in Rhode Island to jews? Well, Moses had slaves, 500 acres, and even a slave ship.

Lindo, Moses

?–April 1774

[Article](#) [Related](#) [Links](#)

Born to a family of Sephardic Jews in London, Lindo became an authority on dyes at the Royal Exchange, the city's center of commerce.

Indigo promoter, entrepreneur. Lindo was a major force in turning South Carolina's fledgling indigo trade into the region's second leading agricultural industry in the middle years of the eighteenth century. From field to market he promoted the planting, cultivation, processing, and merchandising of the deep blue dye made from the leaves of the indigo plant.

Born to a family of [Sephardic Jews in London](#), Lindo became an authority on dyes at the Royal Exchange, the city's center of commerce.

Impressed by the fine grade of indigo imported from South Carolina, Lindo sailed to Charleston in 1756. There, he secured the position of surveyor and inspector general of indigo and made a small fortune buying and selling indigo and other commodities coveted by Europeans, particularly coffee from the West Indies. Shortly after arriving in America, he bought a ship, which he named *Lindo Packet*, and placed an ad in the city's weekly newspaper offering to pay cash for "a Plantation of 500 acres, with 60 or 70 Negroes." There is no record that a deal was ever consummated, but it is known that Lindo engaged in the [slave trade](#). He imported at least one shipload of [slaves](#) from Barbados, and he also owned [slaves](#). In a letter published in the Royal Society's *Philosophical Transactions* for 1763, Lindo announced the invention of "a superior crimson dye" derived from [pokeberries](#). He also claimed to have used a concoction of [pokeberries](#), tobacco, and Roman vitriol to cure yaws, an infectious skin disease common in the crowded [slave quarters](#).

After ten years, Lindo quit his post as indigo surveyor and was appointed appraiser of all dyes and drugs produced in North America. From the time of his arrival in South Carolina until his death in April 1774, indigo production increased fivefold, to more than one million pounds annually. He did not die wealthy, however, as over the years adverse judgments in a string of lawsuits apparently consumed his earnings.

Elzas, Barnett A. *The Jews of South Carolina, from the Earliest Times to the Pre-sent Day*. 1905. Reprint, Spartanburg, S.C.: Reprint Company, 1972.

Citation Information

The following information is provided for citations.

Article Title	Lindo, Moses
Author	Ted Rosengarten
Website Name	South Carolina Encyclopedia
URL	http://www.scencyclopedia.org/sce/entries/lindo-moses/
Access Date	June 7, 2020
Publisher	University of South Carolina, Institute for Southern Studies
Original Published Date	June 8, 2016
Date of Last Update	April 4, 2017

1. Shipped slavers
2. Owned slaves
3. Knew how to care for infectious disease common in crowded slave quarters.
4. Directly connected to Brown University's slave trade.
5. He was a crook. Sued to the point going broke.
6. Owned a 500 acre slave plantation.

LINDO, MOSES:

Among the most prominent slave owner it Charleston, South Carolina. Also, he was a drug pusher.

Like 3 Share

By: Cyrus Adler, L. Hühner

Planter and merchant in South Carolina; born probably in England; died at Charleston, S. C., April 26, 1774. He seems to have been considered one of the foremost experts in the cochineal and indigo trade in London. Becoming interested in the prospects of the indigo industry of South Carolina, he removed to Charleston in Nov., 1756, and at once announced his intention of purchasing indigo for the foreign market. His advertisements appear repeatedly in the "South Carolina Gazette" for 1756. He soon became a wealthy planter and slave-owner and ranked among the prominent merchants of Charleston. He did more than any other individual to encourage and advance the indigo industry of the colony, among the most important industries in South Carolina in prerevolutionary times. His transactions were enormous, and in 1762 he was appointed "Surveyor and Inspector-General of Indigo, Drugs, and Dyes," an office he resigned in 1772.

Lindo seems to have been a man of scientific attainments, and his experiments with American dyes commenced as early as 1757. He maintained a correspondence with Emanuel Mendez da Costa, librarian of the Royal Society and one of the foremost naturalists of his day. The "Philosophical Transactions of the Royal Society" (liii. 238, paper 37) contains "An account of a New Die from the Berries of a Weed in South Carolina: in a letter from Mr. Moses Lindo dated at Charlestown, September 2, 1763, to Mr. Emanuel Mendez da Costa, Librarian of the Royal Society."

An item in the "South Carolina Gazette" (March 15, 1773) states that Lindo purchased a stone which he believed to be a topaz of immense size, and that he sent it to London by the Right Hon. Lord Charles Greville Montague to be presented to the Queen of England. A number of Lindo's advertisements and of items concerning him in the "South Carolina Gazette" have recently been collected by Rev. B. A. Elzas, and reprinted in the "Charleston News and Courier," Jan. 18, 1903.

Bibliography:

Kayserling, *Zur Gesch. der Jüdischen Aerzte*, in *Monatsschrift*, vii. 165;

Hühner, *The Jews of South Carolina Prior to 1800*;

N. Taylor Phillips, *Publications Am. Jew. Hist. Soc.* ii. 51-52.

<http://www.jewishencyclopedia.com/articles/9998-lindo-moses>
<http://archive.is/8Bg3k>

You may have heard about Brown University's slave trade, but did you know who it was? It turns out that 2 Jews were heavily involved in their operations. One of the Jews once worked for Aaron Lopez, a Jew, who was one of the biggest slaves traders in history.

A HISTORY OF AMERICA'S JEWS

And ye shall hallow the fiftieth year,
and proclaim liberty throughout the land
unto all the inhabitants thereof;
it shall be a jubilee unto you.

וְקָרַעְתֶּם אֶת שָׁנָה
זֹאת לְשָׁנַת חֵן וְיִדְּבוּר
וְכָל הָעָמָל תִּפְסַח וְכָל
הָחֵץ יִדְבֹּר וְכָל הָעֲמָל
יִפְסַח



There has been a big stink about the "racists" and slave owners of the Southern Baptist denomination. Well, I could only find this guy and his slaves. He's the co-founder of Southern Baptists. He "converted" when he attended Brown University. He built synagogues. He was a jew.

Southern Baptist president wants to retire famed gavel named for slave owner



By Sarah Pulliam Bailey

June 10, 2020 at 3:24 p.m. PDT

J.D. Greear, the president of the Southern Baptist Convention, on Wednesday called for the retirement of a gavel that carries the name of a 19th-century Southern Baptist leader who was a slaveholder and led the convention in support of the Confederacy.

Greear said that he was “deeply conflicted” last year when he was handed the gavel named after John Broadus, who was the second president of Southern Baptist Theological Seminary, the SBC’s flagship seminary. The SBC’s annual meeting, which takes place in a different city every year, was held in 2019 in Birmingham, Ala., the city where several significant events took place during the civil rights movement.

THERE HAS BEEN NO PEER REVIEW

REPORT ON SLAVERY AND RACISM IN THE HISTORY OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

In late 2017, Southern Seminary President R. Albert Mohler Jr. appointed a committee of six persons to prepare a report on the legacy of slavery and racism in the history of the Southern Baptist Theological Seminary. The committee’s members were Dr. Curtis Woods, Dr. John Wilsey, Dr. Kevin Jones, Dr. Jarvis Williams, Dr. Matthew J. Hall, and Dr. Gregory Wills. This is our report.

Dr. Gregory Wills (lead) <--- Obama\Soros Affiliate through Roger Moore of the SBC
Dr. Matthew J. Hall <--- Communist Sympathizer
* Authored: Cold Warriors in the Sunbelt:
Southern Baptists and the Cold War, 1947-1989
Dr. John Wilsey <--- Jewish and Action.org affiliate
* Works with Samuel Gregg, faculty member of tikvahfund.org <--- jewish
Dr. Curtis Woods <--- Black
Dr. Kevin Jones <--- Black
Dr. Jarvis Williams <--- Black

I CAN FIND NO
RECORD OF SLAVE
HOLDINGS.
CAN YOU?

JEWISH - WAS CONVERTED



TWO CENTURIES

OF THE

FIRST BAPTIST CHURCH

OF

SOUTH CAROLINA.

1683-1883.

WITH SUPPLEMENT.

EDITED BY
H. A. TUPPER.

FIRST BAPTIST CHURCH.

337

338

TWO CENTURIES.

"He was a man of great business capacity. He seems to have inherited the talent of his father, the Hon. Ker Boyce, who, many years ago, was the millionaire President of the Bank of Charleston, and a man of wonderful business sagacity. Oh, it was beautiful to see Boyce lay his financial talent which might have brought him millions, on the altar of the Lord! From his mother he seemed to have inherited the spirit of meekness; and where was there ever a gentler spirit than his? But his best inheritance was that which came to him in the second birth,—a rich inheritance of grace.

"We have had men, and have them now, superior to him in one particular or in another, but where is there another such combination of forces intellectual, moral and social, that completely round out the character of a perfect man? There are some, (not so very many), who excel him in learning, some, (a considerable number), who are more brilliant, none of better-balanced mind, or of better-balanced character, none of more trustworthy judgment, none more soundly orthodox, none of profounder convictions, none truer to their convictions, none more industrious, none more generous, none more self-sacrificing, none more genial or magnetic in personal intercourse,

22

and *not one* who combines all these qualities in a character so full of power. It was his Washingtonian evenness of development, his perfect poise, and his huge motive force that made him great.

"Thank God for Boyce. After all we have not lost him. Such men are never lost. He has left us the Seminary. He has left us his record. He has left us his grand example. It will take his mantle a long time to fall from the skies, but when it does fall God will raise up some man on whom it shall fall, and who will be worthy of it.

"We have always been in sympathy with those Jews who besought our Lord in behalf of the centurion, saying, 'For he loveth our nation, and hath built us a synagogue.' Boyce was our lover and our friend, and he built us more than a synagogue. We can pray for him no more; let us transfer our petitions in favor of his wife and children. And let us show our appreciation of his labors by sustaining with more zeal than ever the Seminary to which he gave his noble life. Every effort in its behalf will be a chaplet on his grave.

JAMES PETIGRU BOYCE
was born in Charleston, South Carolina,
January 11, 1827;
and died in Pau, France, Dec. 28, 1888.
'The memory of the just is blessed.'

From the pages I posted earlier (green section), we see St. John's Lodge, was built by 2 Jews. Moses Seixas, grand master of the masonic lodge of Providence & Rhode Island, also 1st president of the 1st synagogue, & member of a large jewish slave trading family (stated earlier).

THE HISTORY
OF THE STATE OF
RHODE ISLAND
AND
PROVIDENCE PLANTATIONS

BY
THOMAS WILLIAMS BICKNELL, LL. D.

Author of *The History of Barrington*; *The Story of Dr. John Clarke*;
etc., etc. Member of the American Historical Association; President
of the Rhode Island Citizens' Historical Association.

ASSISTED BY AN ABLE BOARD OF ADVISORS



VOLUME II.

NEW YORK
THE AMERICAN HISTORICAL SOCIETY, INC.,

1920

the spiritual leadership of the 275,000 Catholics who are now to be found within the borders of this State.

There are 238 priests attached to the ninety-four churches and missions and the sixty chapels which are scattered over Rhode Island. There are three academies for young men, five for young ladies, and forty-one parochial schools, in which institutions there are upwards of 25,000 children. Four Orphan Asylums are caring for an average of 600 children, and an Infant Asylum assumes the burdens of protecting two hundred more. There are two hospitals conducted under Catholic auspices, St. Joseph's here in Providence, and the Hills Grove Sanitarium, both in charge of the Sisters of St. Francis. Two Homes for Working Girls furnish accommodations for two hundred, and the Home for Working Boys provides for sixty. The Little Sisters of the Poor maintain a Home for the Aged in Pawtucket, and the average number of inmates is about three hundred. There are five Day Nurseries for Children, two Industrial Schools and two Summer Homes, and all of these are performing a social service that is a notable contribution to the welfare of the community. In its organization, its church property, its educational system, its charitable institutions, and in its exceptional facilities for accomplishing effective religious work, the Catholic Church in Rhode Island can scarcely be surpassed in any diocese in the whole range of the United States.

CONCERNING THE JEWS.

Rhode Island is prominent in the early history of the Jews of America. Until the Revolution, Newport was far more important than New York, and its extensive trade facilities attracted many Jewish merchants. It was only one of the inexplicable occurrences of history which later gave to New York its supremacy, to Newport its decline.

Life was a constant struggle for the early white settlers in Rhode Island. Game and fish were plentiful, but other food was scarce, and as these settlers were unaccustomed to agriculture or cattle raising, they would have starved but for the assistance of the Indians, whose friendly aid they gained through Roger Williams, who had early won the esteem of the red man.

If this pioneer life was difficult for the average settler, what must it have meant of hardship for the observant Jewess. When meat could be obtained only from the Indians, how was she to give her family the kosher meat her religion demanded? How, in this new, strange land, far from the niceties of civilization, was she to maintain any of the ceremonies of her religion? Hers must have been a repetition of the trials which beset the Jewish housewife during the forty years in the wilderness. And yet, despite all difficulties, she conquered. She gladly endured temporal discomforts for the joy of worshipping her God unmolested. Remember, many of these women came from Spain and Portugal where the Inquisition had forced them to become Marranos; where persecution was

Contributed.

so strong that their children had two sets of names, Catholic names for the outside world, Jewish names for the home circle. Remember that these women, to disarm suspicion and to save their lives and the lives of their children, seemingly told their beads in public, though their hearts formed, not the Ave Maria and the Pater Noster, but the Shemang. Remember that these women were so much slaves of habit and fear that even here, far from their bloodthirsty oppressors, they still fingered their beads as they repeated their Hebrew prayers, though their one desire was to throw off all memory of their days of persecution. To this end, their first act in the new country was to return publicly to their faith, forever abjuring the Catholic names forced upon them in Spain, and even though they had grown-up children, being re-married according to Jewish rites. Such were Moses Lopez, whose name in Portugal was José, Edward Lopez, who re-married his wife, changing the name of his daughters from Anna and Catherine to Abigail and Sarah, and Michael Lopez, who changed his name to Abraham, and who re-married his wife, changing her name from Joana to Abigail.

The fifteen Jewish families that came to Newport from Holland in 1658 immediately formed a Congregation, Jeshuat Israel (Salvation of Israel). They worshipped at the houses of the members until their descendants in 1750 laid the foundations of the present Synagogue which was completed in 1763. There also came in 1658 two Spanish Jews, Moses Pacheco and Mordecai Campanal who brought with them the three Masonic degrees, and who organized the first Masonic Lodge in America. The meetings were held in the members' homes until St. John's Lodge was organized in 1750.

All of these families were of high moral and financial standing, and their money and marked ability added much to the development of the country. Their women endured many discomforts until at the end of the seventeenth century Newport commenced to build a comfortable type of house, Providence at the same period having only log houses with a ladder leading to the second story.

In 1684 a public officer, William Dyre, seized the estates of some Jews on the ground that they were aliens, but their good conduct during their twenty odd years of residence stood them in good stead, the General Assembly ruling in their favor, and saying that they "might expect as good protection here as any stranger not of our nation ought to have, being obedient to the laws." But they were obliged to remain strangers and were not permitted to become part of the nation, for when Aaron Lopez and Isaac Eleazar applied in 1762 for naturalization, the Newport Superior Court denied it on religious grounds, and this discrimination (which did not then exist in New York) was not removed in Newport until 1783.

In 1694 Jews from Curacao came to Newport, and after the earthquake in Lisbon in 1755 sixty Spanish families joined them, all wealthy, well-educated merchants. This education made their women prominent in a community where but few English women could even sign their own names. They brought not only education, but personal refinement, rumor having it that they introduced into Newport the use of the tooth-brush.

They came into a country where for more than thirty years every family in comfortable circumstances owned at least one slave. The freely

Christians are bloodthirsty oppressors according to Jews.

Aaron Lopez' Brother.

Wealthy Jews from Curacao ran the entire slave trade there. That's why Americans did not want them.

But the Trans-Atlantic Slave Trader's largest merchant is an angel.

St. John's Lodge (New York)

St. John's Lodge No. 1 A.Y.M. in New York City, United States, is the oldest operating Masonic Lodge under the jurisdiction of the Grand Lodge of New York F&AM. The lodge was originally warranted as St. John's Lodge No. 2 on December 7, 1757 by George Harison, Esq. of the Provincial Grand Lodge of New York under the Grand Lodge of England (Moderns).

History

The lodge originally met on Ann Street in New York City. In 1770, a fire destroyed St. John's Lodge room, along with their lodge jewels and furniture. A new set of by-laws was adopted in 1773 and was signed by 70 members of the lodge. The lodge purchased a new altar bible in November 1770 which was used in the first Presidential Inauguration and is now known as the **George Washington** Inaugural Bible.

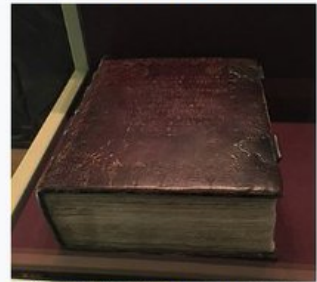
At the start of the American Revolutionary War in 1775, the members of St. John's Lodge who supported the Colonies' independence seized the lodge's warrant, and fled New York City. These exiled members held gatherings at the Fishkill Supply Depot in Fishkill, NY until the end of the war in 1783, when they returned to New York City with the warrant, while many Masons who supported the British fled to Canada.

In 1789, St. John's was acknowledged as the oldest Masonic lodge in New York State, and was designated as Number 1. A new charter was then conveyed to St. John's Lodge – under which charter the lodge is still working.

Notable members

- Jacob Morton – Marshal for the First inauguration of **George Washington**
- John Ramage – Miniature artist and Second Lieutenant in the Revolutionary War
- Edward Antill – Lt. Colonel in the Revolutionary War
- Abraham Baldwin – First president of the University of Georgia
- Ebenezer Foote – Major in the Revolutionary War
- Joshua Bloomer – First graduate of King's College (now known as Columbia University)

St. John's Lodge No. 1 A.Y.M.



George Washington Inaugural Bible

Motto	Follow Reason
Formation	December 7, 1757
Location	New York City, New York
Affiliations	Grand Lodge of New York
Website	www.stjohns1.org

Part of a series on

Freemasonry



Overview

[hide]

Grand Lodge · Masonic lodge ·
Masonic lodge officers · Grand Master ·
Prince Hall Freemasonry ·
Regular Masonic jurisdiction ·
Continental Freemasonry

There's just so much to cover. Especially with all the statues, but I'll try cover them. With Columbus was 5 Jews - Luid de Torres (Interpreter), Marco (Surgeon), Bemal (Physician), Alonzo de la Calle, and Gabriel Sanchez. Even Columbus' expedition was financed by a jew.

PAN-AFRICANISM

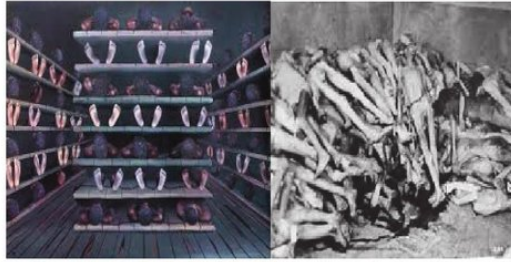
*Political Philosophy and Socio-Economic
Anthropology for African Liberation and Governance*

* * *

Caribbean and African American Contributions
(VOLUME ONE)

Fongot Kini-Yen Kinni



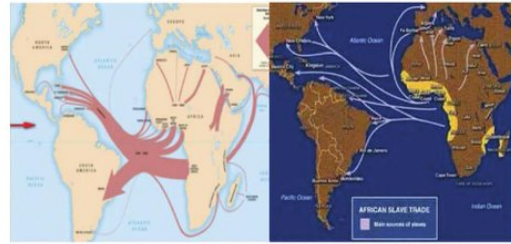


Photos 26 (a) & (b): Shocking Piling of African Slaves in Jewish and European Slave Ships in the Trans-Atlantic Slave Trade (The Middle Passage); The Horror of the Jewish Holocaust, Dead Bodies in a Gas Chamber in Dachau

It becomes very clear and obvious from all these documentations that after fuelling and polluting the world with their Ideology of the "Curse" of Black People, and that of the "Chosen People by God"; the Jews, who became experts as traders and brokers who had amassed great wealth from the European and the Arab Slave Trades, became the great investors and traders in the Trans-Atlantic and the Caribbean, Brazilian and American Slave Trade in general.



Photos 27 (a) & (b): Shocking Nazi Gas Chambers in Dachau; Shocking Queuing Of Jews Being Taken To Auschwitz Gas Chambers



Maps 1.A. (a) & (b): The Semitic Jewish-Arabic Trans-Saharan Slave Trade to Europe, Middle East and Asia; and the Jewish European Trans-Atlantic Slave Trade to America.

In a contribution from an article entitled "Who Brought the Slaves to America," by Walter White Jr. (1968) it becomes evident that the trip of Christopher Columbus to the New World was sponsored by a Jew and he was accompanied by Jews during the first lap to the Caribbeans. Walter White Jr. confirms that after Christopher Columbus was outdone by the Jewish scammers, they took over the Trans-Atlantic Slave Trade and dominated the show and called the shots since they had all the money that was needed for this great Holocaust. He furnishes readers with this valuable information:

"The story of the slaves in America begins with Christopher Columbus. His voyage to America was not financed by Queen Isabella, but by Luis de Santangelo, who advanced the sum of 17,000 ducats (about 5,000 pounds-today equal to 50,000 pounds) to finance the voyage, which began on August 3, 1492. Columbus was accompanied by five 'maranos' (Jews who had foresworn their religion and supposedly became Catholics), Luis de Torres, interpreter, Marco, the surgeon, Bemal, the physician, Alonso de la Calle and Gabriel Sanchez. Gabriel Sanchez, abetted by the other four Jews, sold Columbus on the idea of capturing 500 Indians and selling them as slaves in Seville, Spain, which was done. Columbus did not receive any of the money from the sale of the slaves, but he became the victim of a conspiracy fostered by Bemal, the ship's doctor. He, Columbus, suffered injustice and imprisonment as his reward. Betrayed by the five maranos (Jews) whom he had trusted and helped. This, ironically, was the beginning of slavery in the Americas."

Continuing with Columbus, 2 jews who financed him were Louis De Santangel & Gabriel Sanchez. It was Gabriel Sanchez that told Columbus to sell 500 Indians in Seville, Spain. You can see that in the previous book & this one. Spain kicked the jews out in 1492, & they set sail.

THE WAGES OF SIN

THE BEGINNING OF
SORROW 2020

Willie Stanfield



The Mayflower ship stops on its voyage in Africa. Columbus and the other partners capture African, children, women, and men. This is done through the help of other African counter tribes.

On board the ship the slaves were separated into three groups. The men were placed in one part of the ship and the females into another, whereby the lusty Captain arrange it so that the youngest, mostly Negro females were accessible to him. They sealed as they discovered America. On one day many slaves are on the deck. They swab the deck of the ship. One slave looks up over the ships real and sees land. He shots out in a loud voice in his native tong.

"Look, it's land. Land." Says the Slave in his native tongue.

"Get back on that deck."

He hits him with the wipe. They make land on a small boat.

Columbus and his crew met the native Indians on land. They are invited to a night festival of celebration.

"HOW! Come sit." Says the Indian Chief.

They arrange a gathering for the night. They get to know one another.

"I have something for you. Here drink." Says Columbus.

"This is good firewater. Here take peace pipe."

The chief passes around the peace pipe.

"Captain, can we speak in private. The men and I have been thinking. This is an opportunity for the group to make more money." Says Sanchez.

"What are you talking about?"

"We are going to capture the Indians and take them back to Spain for tread."

Gabriel Sanchez abetted by the other four Jews, soled Columbus on the ideal of capturing 500 Indians and selling them as slaves in Seville, Spain, which

was done. Columbus did not receive any money for the sell of the slaves, but he becomes the victim of a conspiracy fostered by Bernal, the ship's doctor. Columbus, suffered injustice and imprisonment as his reward. The five Maranos Jews whom he had trusted and helped betrayed him.

Now in Seville Spain, Columbus and the doctor Bernal exit the ship. They leave the other Jews on the ship to keep control of the slaves. Columbus gathers the townsman.

"Good People of the city of Seville. I am here to offer you a grate opportunity. What do you say to have your own labor workers? They're only looking for a meal to keep them strong, and a place to sleep. You'll pay nothing for there labor. You have no need to pick your own crops. You have no need to fetch you water. You have no need to clean your own property. Just think how much time this will save you. Just think of the hard work you will produce in less time, and not on your back. This will mean more money for everyone. You will only pay me a one-time purchase and they are yours forever."

"Where are these people? I won't three. How much?" Says the townsman.

"There are many prices. We will auction off men and women. Hi and lo."

The people shout out at Columbus. They are willing to pay for the slaves.

And an interesting fact about Spain's slave trade is that "Genoese" people dominated their slave trade and lived in Seville, Spain. Why would the Genoese people dominate Spain's slave trade when they had their own MAJOR port in Genoa, Italy? The Dutch were jews, right?

<https://www.j-italy.org/genova/>
<http://archive.is/fnaEc>

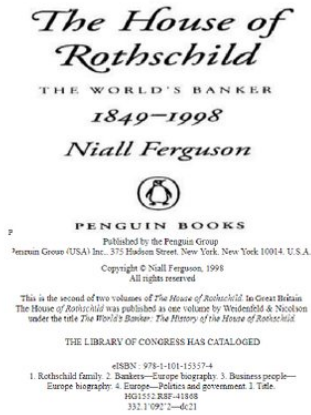


The Republic of Genoa, after the Act of the Sovereigns of Castil in 1492, which banned Jews from Spain, welcomed some 'Sephardim' exiles. This immigration was accepted by the Genoese people with conflicting feelings: religious prejudice (neither ethnic or biological) and social-economic pragmatism troubled the peace of mind of our ancestors. In fact, Sephardim Jews (Sepharad in Jewish means Spain) were well-known for their wealth and commercial skill; so they could represent an excellent and necessary 'graft' for the Genoese economy of 17th century, troubled by a crisis, made heavier by the great plague of 1656, which reduced the inhabitants of the town from 180,000 to 92,000. Was it possible that some good Christians came to an agreement with a descent on which a slanderous and terrible charge of 'deicide' was hanging over?

With many doubts (the Catholic Church considered unfavorably the expansion of the Jewish community), the Government of the Republic finally decided as a compromise to create a small quarter – including the area of Vico del Campo, Vico Untoria and piazzetta Fregoso – to allow the first three hundred Jews to come by ship in 1493 from Barcelona to settle down in that area, which, starting from 1660, became the real 'ghetto'. The ancient ethnic merge came to an end. The area was surrounded with high railings and provided with two passages watched by the 'Massari', a special watch-guard put in charge of blocking the area from 1:00 am until dawn, in order to avoid direct contacts – commercial and/or sexual – between Jews and Christians. However, the Government allowed the Jewish community to build a new Synagogue. This one, which we have lost track of, found place, as well as the medieval one, in a building located between Vico del Campo and Vico Untoria.

According to some research, in 1662 the Jewish community amounted to 203 people, while in 1674, when the ghetto was transferred in Piazza dei Tessitori, the community decreased to 174 units. This was due to a certain hardening in position by the Government of the Republic against the Jewish community, paradoxically accused to increase its incomes despite the economical recession by which all the town was troubled. The consequence was the moving of many Jewish families to Leghorn and Casale Monferrato, where two communities of co-religionists prospered. What kind of relationship linked Christian and Jewish Genoese in the 15th and 17th centuries, beyond the official authorities' attitude, conditioned by a sort of antisemitism considered more 'economic' than religious? According to recent and reliable studies, concerning said period of time, the Genoese inhabitants did not show to the Jews an unlike attitude as that one showed in other Italian towns. Inside the walls of the Superba (Proud, synonym of Genoa N.d.T.) it is likely that bloody episodes of violence did not happen, but it is likely as well that the Jews were often reserved some kind of unfair 'attentions'.

Then there's the Leopold II statue. My God! Has anyone researched this? Leopold II was known as the builder king. Got that? A masonic reference. Leopold I was a high ranking mason. Jewish connection? Leopold II was in the pocket of Henry de Woms, ROTHSCILD! Congo was theirs!



PREFACE

The 1820s were a time of political as well as fiscal restoration. Throughout the Continent, the deposed were (mostly) put back on their thrones. Under the leadership of Prince Metternich, the great continental powers combined to resist new revolutionary impulses wherever they might occur. The Rothschilds bankrolled this restoration, no doubt. They enabled Austria, Prussia and Russia—the members of the Holy Alliance—as well as the restored Bourbons in France, to issue bonds at rates of interest only Britain and Holland had previously been able to enjoy. In that this made it easier for Prince Metternich to “police” Europe—notably when Austria and France intervened to restore the Bourbon regimes in Naples and Spain—there was truth in the joke that the Rothschilds were the “chief ally of the Holy Alliance.” Rothschild loans also bolstered the private finances of many of the “high-placed persons” of the period, including Metternich himself, King George IV and his son-in-law Leopold of Saxe-Coburg, later King of the Belgians. As Ludwig Borne complained, “Rothschild” was “someone who gives nobles the power to spite freedom and deprives peoples of the courage to resist violence ... the high priest of fear ... on whose altar liberty, patriotism, honour and all civil virtues are sacrificed.”

TWELVE

Finances and Alliances (1885-1906)

At the present moment, [Alfred] is suffering from malapropisms, the German Emperor having offered him a high decoration for the part he had played in establishing a better feeling between England and Germany.

SCHOMBURG MCDONNELL TO LORD SALISBURY, JANUARY 1899

No direct politics and finance often go hand in hand.

LORD ROTHSCHILD

So what happened between 1873 and 1885 to “overcome the strong scruples” in the Queen’s mind? As far as Gladstone’s secretary Hamilton was concerned, the significance of a Rothschild peerage had not changed: “[I]t removes the last remnant of religious disqualifications.” Natty himself echoed the sentiment when he thanked “the greatest champion of civil and religious liberty” for “bestow[ing] for the first time a peerage on a member of our faith”; and he doubtless relished re-enacting his father’s triumph in the Commons when, on July 9, 1885, he was sworn in with his hat on his head and his hand on a Hebrew Old Testament. Gladstone’s allusions to “really valuable public service” may help to explain why the Queen withdrew her opposition.⁴² True, Gladstone was alluding to Nathan’s role in the Napoleonic Wars; but, as we shall see, the Rothschilds’ direct and enthusiastic involvement in British imperial finance can really be dated from Disraeli’s period in office in the mid- 1870s, and it seems plausible that this did not go unnoticed by the Queen—though it is too much to portray the peerage as a direct reward for financial services rendered in Egypt. As we shall see, elevating Natty to the Lords may even have been Gladstone’s attempt to “kick upstairs” an increasingly troublesome backbench critic of his foreign policy.

The Rothschild peerage also needs to be seen as part of a more general social sea-change. The aim, as Edward Hamilton put it, was “to give an addition to commercial strength to the House of Lords,” and Natty’s elevation coincided with Edward Baring’s becoming Lord Revelstoke. Cassis has also shown that a high percentage of City bankers were titled in the two and a half decades before the First World War and nearly a fifth of them acquired their peerages in the period after 1890. Most of the inherited peerages had been created only in the previous decade. (Lord Adding-ton, Lord Aldenham, Lord Avebury, Lord Biddulph and Lord Hillingdon were all hereditary peers created at around the same time.) The creations of 1885 were thus part of a veritable boom in City peerages. Moreover, Natty was soon joined in the Lords by other Jewish peers: Lord Wadsworth (Sydney James Stern), Lord Swathling (Samuel Montagu) and Lord Pirbright (Henry de Woms, himself a descendant of Mayer Amschel’s eldest daughter Jeanette).

That did not mean that Natty’s elevation secured the “universal welcome” predicted by Gladstone; as Hamilton observed, some people “nun[ce]d up their noses at the Rothschild peerage.” Such snobbery persisted; many of the adverse comments about Alfred and other members of the family cited above can be read as its typical expressions. For the Rothschilds, however, it was a moment to reassert familial pride. Unlike most other business peers, and to the delight of his relations, Natty retained his surname by taking the title of Baron Rothschild of Tring. After 1885 any traces of prejudice within the royal family seem to have vanished. Members of the Rothschild family were involved in the various commemorations of the Queen’s Golden Jubilee; and in May 1890 the Queen herself paid a visit to Ferdinand at Waddesdon. Indeed, the effete and fussy “Ferdy” became something of a royal favourite in his old age. The Queen also visited his sister Alice’s villa at Grasse several times while she was staying in the south of France in 1891.⁴³

In other words, the fact that the Rothschilds formally joined the aristocracy and entered “court society” in this period should not merely be seen as a sign of “federalisation” or docile assimilation to the values of the established European elite. Even those of the fourth generation who devoted themselves to their gilded palaces and manicured gardens remained conscious and proud of their family’s Jewish identity. Ferdinand was typical in that he was (to quote Edward Hamilton again) “proud of his race and his family; and liked talking about his predecessors as if he had an illustrious ancestry and the bluest of bloods.” He, Alfred and Nathaniel had ceased to be hard-working businessmen; but in becoming *fin de siècle* aesthetes they had not ceased to be Jews, just as Hannah had not ceased to be a Jew in marrying a Scottish earl. Assimilation is the wrong word to describe the Rothschilds’ assertion of their own status as—in Charlotte’s idiosyncratic phrase—“the Caucasian royal family.” In the 1840s Georges Darnvaell had commented that the Rothschilds were, after the Saxe-Coburgs, “the most numerous dynasty in Europe”; and the similarities between the two extended, cosmopolitan families had increased over the succeeding years. When Alfred visited Leopold II in Brussels in 1892, at least one of them saw it as a meeting of equals: “To me the King simply said, “Votre famille m’a toujours gate” (“Your family has always spoiled me”), upon which I replied: “Pardon Sir, c’est Votre Majesté qui a toujours gate notre famille.” Short and sweet.”⁴⁴

⁴² In 1835 Thomas Raikes had recorded a similar conversation, though this was probably an apocryphal story:

“When Rothschild was at Vienna, and contracted for the last Austrian loan, the Emperor sent for him to express his satisfaction at the manner in which the bargain had been concluded. The Israelite replied: ‘Je peux assurer votre Majesté que la maison de Rothschild sera toujours enchantée de faire tout ce qui pourra être agréable à la maison d’Autriche’.”

I can assure your Majesty that the house of Rothschild will always be delighted to do anything that can be pleasant at the house of Austria.

EIGHT Jewish Questions

Leopold I, King of Belgium (Leopold of Saxe-Coburg)

Leopold II, King of Belgium

Wars Not Fought

From the moment Egypt was occupied, Britain found herself at a diplomatic disadvantage when trying to check analogous expansion by her imperial rivals. In one case, that of Germany, there was no real attempt to do so; but in the case of Russia and France British diplomacy was less pliant.

The German Chancellor’s map of Africa was, as he said, subordinate to his map of Europe; nevertheless, he enjoyed pretending (as his son told Gladstone) that “there is and can be no quarrel about Egypt if colonial matters are amicably settled.” Natty relayed a similar message from the German ambassador Count Paul von Hatzfeldt to Randolph Churchill in September 1886. The obvious place to look for colonial compensations was in sub-Saharan Africa, where the Belgian King Leopold II had established a vast private empire through his International Association of the Congo. British interests lay further south, but it seemed prudent to establish some kind of indirect strategic foothold by encouraging the reliably Anglophile Portuguese to claim some territory in the Lower Congo: it was the Rothschilds’ tacit approval of this strategy which disinclined them to assist Leopold in his activities. Beginning in 1884, Bismarck used Egypt as the pretext for a series of audacious German interventions in the region, menacing Britain with a Franco-German “League of Neutrals” in Africa, asserting German control over Angola Pequena in South-West Africa and claiming all the territory between Cape Colony and Portuguese West Africa. The British response was to appease Germany by accepting the South-West African colony and conceding further territorial acquisitions in the Cameroons and East Africa. The issue of Zanzibar raised by Hatzfeldt in 1886 was typical: Germany had no economic interest worth talking about in Zanzibar (and indeed exchanged it for Heligoland in the North Sea in 1890); but it was worth asking for such territory so long as Britain was embarrassed by her position in Egypt.

There were at least two regions where Russia could legitimately stake comparable claims: in Central Asia and the Balkans. In neither case was it entirely credible for Britain to resist. For this reason, the Rothschilds were inclined to press for a British policy of conciliation and concession—despite their own growing hostility towards the anti-Semitic Tsarist regime.

KING LEOPOLD II.

HIS RULE IN BELGIUM AND THE CONGO

... BY ...
JOHN DE COURCY MACDONNELL

WITH 40 FULL-PAGE PLATES FROM PHOTOGRAPHS,
GENEALOGICAL TABLE, AND MAP.



CASSELL AND COMPANY, LIMITED
LONDON, PARIS, NEW YORK AND MELBOURNE. MCMV
ALL RIGHTS RESERVED

Digitized by Google

THE KING'S POLICY.

5

had quite another significance. It was to him a sign that the time had come for his participation in the government of the country over which he was one day to rule. He threw himself at once into the performance of what he rightly conceived to be his duty, and men learned that in the young prince a thinker, an orator, and a patriot had arisen in the Belgian Parliament. The Duke of Brabant's action as a member of the Senate was no idle parade. In the Senate he commenced the labour which as king he has achieved, and the nature of which, in its every aim, he unfolded while yet senator and heir-apparent.

King Leopold II. found Belgium, when he came to the throne, a small state; under his rule it has become a strong, and in many respects a great kingdom. He has provided it with the means of expansion, and placed empire within its grasp. To him the boast of that Emperor who found his city of brick and left it marble may seem the boast of an almost pitifully mean achievement; yet if King Leopold had no other claim on his people than that of a builder, his name would live in reverence in Belgium. It is no exaggeration to say that there is no town in Belgium so small or so insignificant that it does not bear the imprint of his hand. Above all, as was but fitting, he has laboured, planned, and contrived for the improvement of his capital. Its noble suburbs, its wide arteries, its cleanliness, and its health; the beauty of its modern quarters, which are no blots beside the splendour of its mediæval glories, are all alike due to the King's forethought and his initiative; and it is worthy of remembrance that his first important speech as Duke of Brabant was made to the Senate for the adoption of measures for the beautifying of Brussels.

On December 19th, 1860, the Duke of Brabant introduced into the Senate a motion for the institution of a prize of 10,000 francs for the best plan for the

Digitized by Google

List of monarchs who were Freemasons

From Wikipedia, the free encyclopedia

Belgium [[edit](#)]

- [Leopold I](#)

https://en.wikipedia.org/wiki/List_of_monarchs_who_were_Freemasons

There is so much information about Baron Henry de Worms and Leopold II. The Rothschild offspring oversaw everything about Congo. He was also a freemason and well connected. Slavery is a Jewish commodity, and you better get Jew wise.

AFRICA (WEST COAST)—PORTUGAL AND THE CONGO.

HC Deb 08 March 1883 vol 276 cc1724-5

1724

BARON HENRY DE WORMS asked the Under Secretary of State for Foreign Affairs, §
Whether Her Majesty's Government has any information about an expedition, consisting of seven ships of war, which is being prepared by the Portuguese Government, and is intended to sail in the course of this month, with instructions to occupy the entire coast from Ambriz to Landan Chinchoxa, North of the Congo; and, if so, whether Her Majesty's Government will give instructions to the Officer in command of the British Squadron on the West Coast to prevent such an occupation of land, which has hitherto been neutral, to the detriment of British trade; and, whether Her Majesty's Government, before concluding any Treaty which sanctions annexation, by any European Power, of territory on or adjacent to the Congo, will afford an opportunity to the House of expressing its opinion on the advisability of concluding such Treaty?

[Noticed a typo?](#) | [Report other issues](#) | © UK Parliament

https://api.parliament.uk/historic-hansard/commons/1883/mar/08/africa-west-coast-portugal-and-the-congo#S3V0276P0_18830308_HOC_37

AFRICA (WEST COAST) (THE RIVER CONGO)—PROCEEDINGS OF PORTUGAL.

HC Deb 19 March 1883 vol 277 cc813-4

813

BARON HENRY DE WORMS asked the Under Secretary of State for Foreign Affairs, §
Whether he had seen a telegram in a newspaper of Thursday last stating that the Portuguese Minister of Marine had declared in the Chamber of Deputies that— "The statement of Lord Edmond Fitzmaurice in the House of Commons, that 'Portugal promised not to send war vessels to West Africa during the pending negotiations,' was totally incorrect;" and what 814
was the correct statement of the case? If that of the Portuguese Government, whether measures would be taken by Her Majesty's Government to prevent Portugal from taking a step which would be so perilous to the interests of British trade on the Congo River?

LORD EDMOND FITZMAURICE Sir, the statement which I made on the 8th instant was §
perfectly accurate. Some misapprehension seems to have been caused at Lisbon through an incorrect report of it having been telegraphed in the first instance. The Portuguese Minister for Foreign Affairs has since repeated to Sir Charles Wyke the assurance that no naval expedition or ships of war will be sent to the Congo while negotiations with this country are pending. What the Minister of Marine said appears to have been that the Government had not bound themselves to abstain from sending ships to the Coast of Africa generally.

Back to **CRIMINAL CODE (INDICTABLE OFFENCES PROCEDURE) AND COURT OF CRIMINAL APPEAL BILLS.**

Forward to **LAW AND POLICE—REPORTED ATTEMPT TO ASSASSINATE LADY FLORENCE DIXIE.**

[Noticed a typo?](#) | [Report other issues](#) | © UK Parliament

https://api.parliament.uk/historic-hansard/commons/1883/mar/19/africa-west-coast-the-river-congo#S3V0277P0_18830319_HOC_164

AFRICA (RIVER CONGO)—ACTION OF PORTUGAL.

HC Deb 19 April 1883 vol 278 cc608-9

608

BARON HENRY DE WORMS asked the Under Secretary of State for Foreign Affairs, §
Whether it is the fact, as stated in the "Observer" of April 15th, that an arrangement has been arrived at between Her Majesty's Government and that of Portugal with regard to 609
the Congo question; and, if so, whether he will state what is the nature of the arrangement referred to; whether Her Majesty's Government have received any confirmation of the statement in the telegrams of April 16th, to the effect that the Portuguese authorities at Ambriz— "Are levying fresh duties and taxes, which have made it impossible to do business;" that— "The Chiefs and Natives had intimated their firm determination to resist to the utmost any attempt to take illegal possession of their Country;" and that a Portuguese war vessel, and Portuguese gunboats, are stationed on the Congo; and, whether he will state what steps, if any, have been taken by Her Majesty's Government to protect British commerce in the Congo district?

LORD EDMOND FITZMAURICE The statement in The Observer is incorrect. Her §
Majesty's Government have not received any confirmation of the statement referred to, as to the levying of fresh duties and taxes at Ambriz, or the alleged determination of the Natives to resist any attempt to take their country. I may remind the hon. Member that Ambriz is an acknowledged Portuguese possession. As far as Her Majesty's Government are aware, there are only two Portuguese gunboats stationed in the Congo. The Portuguese Government have engaged not to send any ships of war to the Congo pending the conclusion of the negotiations, and this engagement still holds good. As regards the protection of British interests in the Congo, it was the intention of the Admiral commanding on the West African Station to visit Loanda last month, and he has been instructed to send a ship of war to the Congo from time to time.

[Noticed a typo?](#) | [Report other issues](#) | © UK Parliament

https://api.parliament.uk/historic-hansard/commons/1883/apr/19/africa-river-congo-action-of-portugal#S3V0278P0_18830419_HOC_18

[Source: <https://masonicperiodicals.org/static/media/periodicals/119-FVL-1891-03-28-001-SINGLE.pdf>

Reproduced for educational purposes only. Fair Use relied upon.]

THE FREEMASON.

The Organ of the Craft, a Weekly Record of Progress in
FREEMASONRY, LITERATURE, SCIENCE AND ART.

JUNE.

Bro. Baron Henry de Worms, M.P., and the Baroness Henry de Worms entertained the King of the Belgians at dinner on the 20th instant, among the guests invited to meet his Majesty being the Austrian Ambassador and the Countess Deyson, the Spanish Ambassador, Bro. the Duke and Duchess of Abercorn, and the Belgian Minister and the Baroness Solvyas.

Our readers, both at home and abroad, will be sorry to

Henry de Worms, 1st Baron Pirbright

Henry de Worms, 1st Baron Pirbright PC, DL, JP, FRS (20 October 1840 – 9 January 1903), known before his elevation to the peerage in 1895 as **Baron Henry de Worms**, was a British Conservative politician.

Background and education

Henry de Worms was born on 20 October 1840. His father, Solomon Benedict de Worms (1801–1882), owned large plantations in Ceylon and was made a Hereditary Baron of the Austrian Empire by Franz Joseph I of Austria (1830–1916). His mother was Henrietta Samuel. His siblings were Anthony Mayer de Worms (1830–1864), Ellen Henrietta de Worms (born 1836), and George de Worms, 2nd Baron de Worms (1829–1902).

His paternal grandmother was Schönche Jeannette Rothschild (1771–1859), thus his paternal great-grandfather was Mayer Amschel Rothschild (1744–1812), the founder of the Rothschild banking dynasty. As a result, his paternal great-granduncles were Amschel Mayer Rothschild (1773–1855), Salomon Mayer von Rothschild (1774–1855), Nathan Mayer Rothschild (1777–1836), Carl Mayer von Rothschild (1788–1855), and James Mayer de Rothschild (1792–1868). His uncles, who owned plantations in Ceylon with his father, were Maurice Benedict de Worms (1805–1867) and Gabriel Benedict de Worms (1802–1881).

He was educated at King's College London. He was called to the Bar, Inner Temple, in 1863, and became a fellow of King's College in the same year.

Family

In 1864, Lord Pirbright married Franziska ("Fanny", 1846–1922), eldest daughter of Baron von Todesco [de]. They had three daughters:

- Alice Henrietta Antoinette (1865–1952)
- Dora Sophia Emily (1869–?)
- Constance Valérie Sophie (1875–1963). She was the grandmother of Rupert Loewenstein, the longtime manager of the rock band The Rolling Stones.

In 1887, he married Sarah, daughter of Sir Benjamin Samuel Phillips. They had one daughter.

Born Jewish, he was an active member of the Jewish community until he married a Christian woman. He then dissociated himself entirely from Judaism, and was buried at the Christian cemetery of St. Mark's in Wyke, Surrey.

The barony became extinct on his death as he had no sons. His second wife died in November 1914.

The Right Honourable
The Lord Pirbright
PC, DL, JP, FRS



Under-Secretary of State for the Colonies

In office

20 February 1888 – 1892

Monarch Victoria

Prime Minister The Marquess of Salisbury

Preceded by The Earl of Onslow

Succeeded by Sydney Buxton

Personal details



Lord Pirbright's tomb at St Mark's Church, Wyke, Surrey

Masonic and General Tidings.

Bro. the Right Hon. the Lord Mayor has consented to preside at the anniversary festival in aid of the City of London Hospital for Diseases of the Chest, Victoria Park, to be held on Tuesday, March 27th next, at the Cannon-street Hotel. Bro. Alderman and Sheriff Hanson, and Bro. Sheriff Ogg will support his lordship on the occasion.

Bro. H.R.H. The Prince of Wales has given authority to the "Drake Memorial" Committee to add his name to the subscription list at 25 guineas, with a promise of increase if the memorial comes to national proportions.

Bro. Sir John Bennett lectured on "Paris, the Pantheon, and their Electric Exhibition," at the lecture hall, St. Aubyn's-road, Upper Norwood, on Monday evening.

Bro. H.R.H. Prince Leopold has become the patron of the Chelsea Hospital for Women, King's-road.

Bro. W. F. Newman, P.P.S.G.D., installed Bro. R. Carter, W.M. of the Love and Honor Lodge, No. 75, at the annual meeting at the Royal Hotel, Falmouth.

The Provincial Grand Chapter of the Province of Hampshire and the Isle of Wight will meet on Friday, 1st February, at the Masonic Hall, Alton Place, Southampton, at 10 o'clock, when the Provincial Grand Superintendent, Comp. W. W. Beach, M.P., will appoint and invest his officers for the ensuing year.

Bro. T. W. Board, M.P., and the Bro. Baron Henry de Winton, M.P., will address their constituents at the New Cross Public Hall, Lewisham High-road, on Tuesday, the 24th inst.

Bro. Albert G. Smith, of Boston, at the Annual Convention of the Grand R. A. Chapter of Massachusetts, held on December 15th, was elected Grand High Priest, and Comp. Alfred F. Chapman, editor of the *Liberator* from 1840, was re-elected Grand Secretary.

Mendelssohn's Elijah was performed by the Sacred Harmonic Society, under the direction of Bro. Sir Michael Costa, at St. James's Hall, on Friday Inst., 6th inst. Mr. Spittler sang the music of the Prophet, and Miss Anna Williams, Miss Beebe, Madame Percy, Miss M. Handcock, Mr. G. T. Carter, Mr. C. Henry, and Mr. Joseph Mass were the other principal vocalists.

Bro. Lord Waverley, P.G.M., Suffolk, presided at a large assemblage of the residents of Ballynane, Co. Antrim and surrounding districts, on Monday, when Lieut.-Col. White, R.F.V.C., 6th regiment, was presented with an address on his return from India, where he had distinguished himself in the Afghan campaign. In the address he was welcomed on his return, and congratulated on his recently acquired and well-deserved honours.

Bro. the Rev. Dr. Cox, P.G.C. will deliver the Lenten lecture at the church of St. Helen, Bishopsgate.

A meeting of the Metropolitan Council of the Allied Masonic Degrees will be held this day (Saturday) at the Masonic Hall, 33, Red Lion-square, at three o'clock, p.m., to confer the degrees of St. Lawrence the Martyr, Knight of Constantinople, Red Cross of Babylon, and Grand High Priest on approved candidates.

Bro. J. Fortescue, of Fleet-street, has issued a new little pocket calendar.

We (*City Press*) are glad to record the recovery of the youngest daughter of Bro. E. Deane Rogers, C.C., who was recently injured by the fall of a picture.

Bro. Lord Rosebery has forwarded a handsome clock to his friend, the Scotch farmer who some time ago topped his runaway carriage horses.

Bro. A. T. Grant, P.M., P.P.G.P., was installed W.M. of the True and Faithful Lodge, No. 318, at the Masonic Room, Helston.

The brethren of the Skidlaw Lodge, No. 1002, are making efforts to raise a subscription for the purpose of presenting to Bro. W. F. Lamont, P.M., P.P.G. Registrar, a suitable testimonial for the services he has rendered to Freemasonry, and to Skidlaw Lodge in particular.

Bro. Lamont is about to leave England for the Antipodes, and the brethren of Skidlaw Lodge (to whom the subscription is confined) are anxious to make a suitable acknowledgment of his services to them. Bro. Lamont is well-known for zeal and enthusiasm, not only through the province but over a much wider area, and there is no doubt that every brother of the lodge will be glad to avail themselves of the opportunity offered to mark their appreciation to Bro. Lamont, to whom the flourishing condition of Skidlaw Lodge is in the main to be attributed. —*West Coast Review*, Jan. 7.

The annual supper of the Great City Lodge of Instruction will take place on Thursday, the 26th inst., at Masons' Hall Tavern, Marston Avenue, Brixton-road. The lodge will be opened at 6.30 p.m.; Bro. Charles Taylor, W.M., 1425, in the chair. Brothers to appear in Masonic clothing.

The installation ceremony will be worked at the Strong Men Lodge of Instruction, No. 45, on Monday evening, the 27th inst., by Bro. Topham, W.M., 1511. This lodge meets every Monday evening at the Excise Tavern, 45 and 43, Old Broad-street, E.C., at seven o'clock prompt.

Bro. Sir T. J. Nelson, City Solicitor, and Acting-Remembrancer, has been elected upon the Works and Parliamentary Committee of the Lower Thames Valley Main Sewerage Board for the next year.

W. Bro. W. T. Clarke, P.G.M., Steward, P. Prov. G.M. Sec., S.W. of Royal Sussex Lodge, M.M.M. 270, Sussex, was elected W.M. for the ensuing year at a meeting of the lodge, held on Tuesday evening last, at the Royal Pavilion, Brighton. This agrees well, as he has been most enthusiastic in the Mark Degree, and is highly respected by the brethren of the province, also in Grand Mark Lodge.

The gifts of Bro. Alderman and Sheriff Hanson and Bro. Sheriff Ogg, to the unconvinced prisoners, consisting of beef, bread, and potatoes, and a pint of beer to each adult, were distributed on New Year's Day.

Bro. Col. Stoddell H. Clerke, Grand Secretary, will consecrate the Southgate Lodge, No. 1050, on Thursday, the 19th inst., at the Railway Hotel, New Southgate, at three o'clock. Bro. R. B. Forge, of the Beadon and numerous other lodges, will be installed at the first W.M.

Bro. Sir Charles Graves-Sawle, Bart., P.G. Mark Master Cornwall, presided at the Cornwall Epiphany Sessions, held at the Shire Hall, Bodmin, on Tuesday, the 3rd inst.

Bro. Rosevear, P.P.G. Supt. of Works, installed Bro. R. Alver, W.M. of the St. Anne Lodge, No. 970, at the annual meeting held at the Masonic Hall, East Loos.

Bro. H.R.H. Prince Leopold (Duke of Albany) on Monday crossed over from Oshern, where he has been on a visit to the Queen, and on landing at Portsmouth drove to Government House, where he was met by a deputation from the Prince Edward of Saxe Weimar Lodge, No. 1093. This body presented him with an address congratulating him on his approaching marriage, and, in reply, the Prince said he was most anxious to Germany to meet his intended bride, and he would convey to her the kindly wishes they expressed. He furthermore hoped that when the Princess arrived in this country she would find a happy and comfortable home in the hearts of the English people. He concluded by expressing a wish to be enrolled an honorary member of the lodge.

The Committee of the Aborigines' Protection Society have invited Bro. Alderman Fowler, M.P., to give them some account of his recent visit to South Africa. Bro. Fowler has accepted the invitation, and Mr. Dibley, M.P., will preside at the meeting which will be held for the purpose. —*City Press*.

Bro. the Prince of Wales has accepted an invitation from the members of the Savage Club to dine with them on Saturday, February 11.

The *Citizen*, following the example of the *Daily Telegraph*, who quoted last week, has disposed the Prince of Wales from his position as Grand Master of the Grand Lodge of Freemasons, and announced the installation of the Lord Mayor on the 19th inst. Now we have the greatest admiration for our brother the Lord Mayor, who would surely fill any Masonic position to which he might be called, but we are sure he would be the last brother who would desire to occupy the high office now graced by the heir to the throne. To allay the excitement that the announcement may cause in the Craft, we have much pleasure in stating that the Lord Mayor will be installed W.M. of No. 1 Lodge on the 19th, and that H.R.H. is still the Grand Master of the Grand Lodge, and likely, we trust, to be so for many years to come.

Bro. the Earl of Fife, P.G.M. Banffshire, presided at the first annual meeting of the liberal association of Scotland, held at Glasgow, on Thursday, 5th inst.

Bro. Thos. Mills was installed W.M. of the Cornish Lodge, No. 450, at the Masonic Hall, Hayle, on Wednesday, 4th inst.

Bro. Captain W. F. Portlock Dadson, 320, late of the Royal Body-guard, has sailed for Demerara, to take charge of Her Majesty's penal settlement at Massaruni, British Guiana, on appointment.

The funeral of the late Mr. Ralph Bernal Osborne took place on Tuesday at Westwood Church, contiguous to the residence of his son-in-law, Bro. the Duke of St. Albans. Besides the mourners, the funeral was attended by the Mayor and a large number of the Corporation of Nottingham.

Bro. Polydore De Keyser, C.C., presided on Thursday, the 5th inst., at a meeting convened at the Royal Hotel, Victoria Embankment, for the purpose of taking active measures in connection with the proposal to acknowledge the indefatigable labours of Mr. William Lawley in the Court of Common Council for over a quarter of a century.

A memorial window to Bro. Sir George Pomeroy Colley, who fell heroically fighting on Malajala Hill, has just been placed in St. John's Church, Gillingham, by the officers of the 2nd Battalion Queen's Royal West Surrey Regiment, in which corps Bro. Sir G. P. Colley served for many years. Messrs. A. F. Moore and Co., of St. Southampton-row, have designed and executed the entire work.

At the annual meeting of the Grand Council of Royal and Select Masters of Massachusetts, the following officers were elected and installed for the ensuing year:—John Haigh, of Somerville, M.I.G.M.; John B. Whitaker, of Fall River, D.G.M.; Charles G. Brooks, of East Boston, G.P.C.W.; Charles W. Romney, of Boston, G. Treasurer; Alfred F. Chapman, of Boston, G.R.; Eugene H. Richards, of Boston, G.M.C.; Arthur G. Ballard, of Lowell, G.C.G.; — Merrill, of Ware, G.C.; Eugene A. Hulton, of Boston, G.L.; Benjamin F. Nourse, of Cambridge, G.S.

Bro. R. Pierpont, Superintendent at the London-bridge station of the London and Brighton Railway Company, has been presented by the staff with a valuable gold chronometer, and in acknowledging it he said that much as he esteemed the valuable testimonial he recently received from travellers on their system, that gift gave him double gratification, as showing that while endeavouring to serve the company he had secured the goodwill and respect of his assistants.

It will be remembered that a resolution moved by Bro. Geo. Guldtschalk, was carried in the Prov. G. Lodge of Devonshire, on the 6th of August last, at Plymouth, "That good notices be raised to purchase a life presentation in the name of Lord Elrington, P.G.M. for Devon, to be called the 'John Huyshe' Presentation, the immediate outcome of which was the nomination of a Committee. A meeting of the Committee took place on the 3rd inst., at the Masonic Hall, Gendy-street, Exeter, and was presided over by the Prov. G. Master, Lord Elrington, M.P., when Bro. Charles Guldtschalk was empowered to negotiate the immediate purchase of the scholarship and presentation into the Royal Masonic Institution for Boys with the Institution. We understand also the rejected candidate of the province, the boy Sidney Sowden, will receive the first presentation, and in consequence his name will be erased from the present list of candidates for the coming April Election.

ROYAL MASONIC BENEVOLENT INSTITUTION—The name of Dr. Strong was incorrectly given last week as unveiling the tablet commemorating the opening of the enlarged hall of the institution at Croydon. It should have been Bro. Raynham W. Stewart, P.G.D., the Chairman of the House Committee.

The Lodge of Prosperity Ball will be held at the City Terraces Hotel, Cannon-street, on Wednesday, January 18th. Dancing to commence at 9 o'clock.

Bro. R. B. Carter was unanimously elected W.M. of the Royal Cumberland Lodge, Bath, on Thursday, the 5th inst.

Bro. Ex-Sheriff Barr, who has had a long practical experience in the matter (partly in connection with the late Sir James Macadam), has written a letter to Mr. Chamberlain, President of the Board of Trade, recommending that the Macadam system should be adopted on main roads throughout the country.

Bro. the Earl of March, M.P., S.G.W., was, on Thursday, 5th inst., installed W.M. of the Lodge of Union, No. 38, at the Council Chamber, Chichester, by Bro. J. Henderson Scott, P.J.G.D., D.P.G.M., Sussex.

Bro. Alderman Knight has been granted a further leave of absence from the Court of Aldermen for three months, on account of ill-health.

Bro. Lord Rosebery has leased for seven years, Lansdowne House, from the Marquis of Lansdowne. It is likely to become, next session, what Lord Palmerston's house was in his time of leader of the Liberal party.

Bro. W. R. Webb, son of the late Mr. M. Webb, is a candidate for the office of solicitor to the parish of St. Botolph, Aldersgate, rendered vacant by the recent death of his father.

Bro. Arthur Cohen, O.C., M.P., distributed the prizes won for shooting and general efficiency by the Hermondy detachment of the 9th Surrey Rifles, at the Drill Hall, Jamaica-road, Hermondy, on Wednesday, the 14th inst.

Bro. Col. Hon. F. Stanley, M.P., D.P.G.M. West Lancashire, was present at the annual meeting of the Blackpool Licensed Victuallers' Association.

The Earl of Carnarvon Lodge of Instruction will meet every Friday evening at the Ladbroke Hall, Ladbroke Grove-road, Notting-hill, at 8 o'clock, instead of at the Miro, Colbourne-road, North Kensington, commencing on Friday, the 26th inst. We believe the removal will be a great advantage to the lodge, and the brethren intend commemorating the opening night with supper after the lodge is closed. The lodge will on this occasion be opened at 8 o'clock. The Earl of Carnarvon Chapter of Improvements will also remove to the hall, and will meet every alternate Tuesday evening, commencing on the 27th inst., at 8 o'clock.

Bro. the Duke of Manchester, P.G.M. Northants and Hunts will preside at the evening meeting of the Royal Colonial Institute, to be held on Tuesday, the 24th inst., at the Grosvenor Gallery Library, when a paper will be read on "Natal in its relations to South Africa," by Mr. James R. Saunders, M.L.C., Natal.

In consequence of the death of the Earl of Ailes, an election of a Scotch representative peer took place at Edinburgh on Wednesday. On the calling of the roll the usual protests against Mr. the Earl of Kellie answering to the title of the family of Mar were handed in, and the voting proceeded. Lord Polwarth, was declared duly elected.

It is stated that Bro. General Sir Frederick Roberts will retain the command of the Madras army, and there is no probability of his joining the Horse Guards staff.

The annual dinner of the Hull Literary Club was held on Tuesday evening, the 10th inst., at the Royal Station Hotel, under the presidency of Dr. Evan Fraser. Able speeches were delivered by Mr. John Leng, of the *Hull Advertiser*; Dr. Milley, of the Bradford Historical Society; Rev. J. H. McCormick, M.A.; Rev. A. B. Carpenter; Mr. W. Andrews, F.R.H.S., the Hon. Sec. of the Club; and many other members and visitors. Songs and recitations were rendered in capital style by Mrs. M. C. Peck, Mr. H. Calvert Appleby, Mr. W. J. Wollstedt, and other gentlemen, and a very enjoyable evening was spent.

The Craft in Ireland has sustained a great loss through the death of Major-Gen. Sir J. J. Hart, Bart., C.B., who, among other distinguished positions, had filled the office of M.V.S. of the original chapter of Prince Masons, Dublin, and was also a member of the 32nd degree of the Ancient and Accepted Rite.

The "New Year's" reception of the Young Men's Christian Association was held on Thursday, the 5th inst., in the Young Men's spacious Hall, Aldersgate-street, under the presidency of Mr. S. Mantz, M.P.

Bro. Wm. Bristow, Past Grand Steward, will be installed W.M. of the Grand Stewards' Lodge, on Wednesday the 18th inst., at 5.30 p.m., at the Freemasons' Hall.

Bro. F. Brown will be installed W.M. of the Sincerity Lodge, No. 174, at the Guildhall Tavern, Gresham-street, on Wednesday, the 18th inst., at four p.m. precisely. A report will appear in our next.

At a meeting of the Council of the City Church and Churchyard Protection Society, Mr. Teulon in the chair, it was announced that the London and South-Western Railway had scheduled the church of the united parishes of St. James, Gillingham, and St. Michael's, Gillingham, together with the churchyard of St. James, Gillingham, in a Bill to be introduced in the forthcoming Session. The Council resolved to oppose the Bill by all the means in their power, on the ground that the church, is one of Bro. Sir Christopher Wren's masterpieces, and that there is a good congregation and a resident population, with the rector living in the city.

Bro. Lord Leigh, P.G.M. Warwickshire, presided at a large and influential meeting of the supporters of the North Warwickshire Hunt at the Regent Hotel, Leamington, on Wednesday, to consider the recommendation of the Hunt Committee, that the fixtures of the meets be no longer published. After some discussion, the meeting decided for the present to adhere to the old practice of publishing the meets openly.

August 10, 1895

May 14, 1892

THE FREEMASON.

The Organ of the Craft, a Weekly Record of Progress in
FREEMASONRY, LITERATURE, SCIENCE AND ART

REPORTS OF THE GRAND LOGES ARE PUBLISHED WITH THE SPECIAL SANCTION OF
HIS ROYAL HIGHNESS THE PRINCE OF WALES, THE W.M. GRAND MASTER OF ENGLAND; HIS GRACE THE DUK OF ARKINGH, W.M. GRAND MASTER OF IRELAND;
HIS CHARLES DALRYMPLE, W.M. GRAND MASTER OF SCOTLAND; AND THE GRAND MASTER
OF MANY FOREIGN GRAND LOGES.

VCL XXXIV. NO. 1379]

SATURDAY, AUGUST 10, 1895.

[PRICE 3d.

THE CRAFT IN THE HOUSE OF COMMONS.

In one of our recent numbers we mentioned in a Note that Freemasonry was very strongly represented in Lord Salisbury's administration, there being as many as nine members of his lordship's Cabinet who have attained to positions of eminence in the Craft, while among Ministers below Cabinet rank are to be found several who have more or less distinguished themselves as Craftsmen. Since then we have glanced down the list of members of the newly-elected House of Commons, and there, too, we have found a large number of them who are Masons, while it is more than probable there are many others, of whose connection with, or status in, our Society we have no knowledge. At all events, as it is a matter which can hardly fail to interest our readers, we give the names of those M.P.s who we know—or have good reason to believe—are Masons. Among Cabinet Ministers are included Bro. Sir M. E. HICKS-BEACH, Bart., Chancellor of the Exchequer, who sits for one of the Divisions of Bristol, and is Provincial Grand Master of Gloucestershire; Sir M. W. WHITE RIDLEY, Bart., Home Secretary, who represents a Lancashire constituency, and is Provincial Grand Master of Northumberland; Lord GEORGE HAMILTON, M.P. for the Ealing Division of Middlesex, Secretary of State for India, Provincial Grand Master of Middlesex; A. AKERS-DOUGLAS, M.P. for the St. Augustine's Division of Kent, H.M.'s First Commissioner of Works, Past Grand Warden of England; and W. HUME LONG, M.P. for the Derby Division of Liverpool, President of the Board of Agriculture, Past Grand Deacon of England. In addition are Bro. JOHN AIRD, M.P. for North Paddington, P.M. Prince of Wales Lodge, No. 259, Past Grand Deacon of England; Bro. HAMAR BASS, M.P. for West Staffordshire; Bro. W. B. BRACH, M.P. for the Andover Division of Hampshire, Provincial Grand Master of Hants and the Isle of Wight; Bro. Lord HENRY BENTINCK, M.P. for South Nottingham, Provincial Grand Master of Cumberland and Westmorland; Bro. Sir ALEXANDER BORTHWICK, M.P. for South Kensington; Bro. W. E. BRYMER, M.P. for South Dorset, Past Grand Deacon of England, Deputy Provincial Grand Master of Dorsetshire; Bro. T. BUCKNILL, Q.C., M.P. for the Epsom Division of Surrey, Deputy Grand Registrar; Bro. Sir H. BULLARD, M.P. for Norwich, a Past Provincial Senior Grand Warden of Norfolk; and Bro. W. BUDDETT-COLLIS, M.P. for Westminster, Past Grand Deacon of England. Bro. The Marquis of CAMARHTEN, VICTOR CAVENDISH, and TANKERVILLE CHAMBERLAIN represent Bristol, West Derbyshire, and Southampton respectively, and we have seen on several occasions Sir E. CLARKE, senior Member for Plymouth, with the prefix "Bro." to his name. Bro. Sir CHARLES DALRYMPLE, who sits for Ipswich, is the Grand Master Mason of Scotland, and Bro. Alderman DAVIES M.P. for Chatham, **Bro. Henry de Worms, M.P. for East Towns Division**. **RE DEVELOPMENT.** Sir CHARLES DIXIE, Forest of Dean Division of Gloucestershire; and Sir F. DIXON-HARTLAND, M.P. Unbridge Division of Middlesex, we have reason to believe are Masons. Bro. the Hon. A. DE TATTON EGERTON, M.P. for the Knutsford Division of Cheshire, ranks high among the Cheshire brethren, and Bro. Sir JOHN E. GORST, one of the representatives of Cambridge University and Vice-President of the Council, is a Past Junior Grand Warden of England; and Bro. A. F.

GUODSON, M.P. for the Kidderminster Division of Worcester-shire, Provincial Grand Master of Worcestershire. Bro. T. F. HALSEY, Provincial Grand Master of Hertfordshire, has been again returned for the Watford Division of that county, and Bro. Sir R. HANSON, Bart., Past Grand Warden of England, still represents the City of London. Sir W. HART-DYKE, Bart., M.P. for the Dartford Division of Kent, is a Past Senior Grand Warden of Kent, and Lord A. HILL, M.P. for the West Division of County Down, Comptroller of the Queen's Household, is Provincial Grand Master of Down. Bro. Sir F. SEAGER HUNT, Bart., is M.P. for Maidstone, and Bro. W. L. JACKSON, Provincial Grand Master of West Yorkshire, is M.P. for North Leeds, as he was in the last Parliament. Sir F. LOCKWOOD, Solicitor General under the late administration, is junior member for York, while Col. LOCKWOOD, M.P. for the Epping Division of Essex, is Provincial Senior Grand Warden of Essex. G. LODGE has been again returned for Brighton, and Bro. W. G. ELKSON MACARENNY for South Antrim. Bro. J. W. MACLURE, M.P. for the Streteford Division of Lancashire, is a Past Grand Deacon of England and Past Provincial Grand Warden West Lancashire, and we have always understood that Sir J. B. MAPLE, M.P. for Dulwich, Sir F. MILNER, M.P. for the Basellaw Division of Notts, and R. J. MORE, for the Ludlow Division of Shropshire, are Masons. So, too, we believe, is Sir JOHN MOW-BRAY, senior member for Oxford University, while Bro. Sir H. STAFFORD NORTHCOTE is a prominent member of the Mark Degree. Bro. the Hon. D. R. PUNKET, M.P. Dublin University, is a Past Senior Grand Deacon of Ireland, and Bro. Baron F. DE ROTHSCHILD, M.P. for the Aylesbury Division of Bucks, has a lodge bearing his name, which meets at Waddesdon. Among others are Bro. ABEL SMITH, Past Senior Warden Hertford Lodge, No. 403; Sir GEORGE TREVELYAN, Bart., Viscount VALENTIA, Past Grand Warden England, Deputy Provincial Grand Master Oxfordshire; R. T. HERMON HODGE, Past Provincial Grand Warden Oxfordshire; and Bro. H. SHAW-STEWART, M.P. East Renfrewshire, Provincial Grand Master of Renfrewshire West. The names of other brethren who have sat in the New House must be reserved for a further issue.

EARLY MENTION OF THE ROYAL ARCH.

There is no more important section of Part I. of Bro. CREW-CRAWLEY'S "Cementaria Ibernica" than that in which he treats of the Royal Arch, adducing evidence, which has never previously been brought to light, from a Dublin newspaper of the 10-14 January, 1743, that the Degree was then known in Ireland. We quote the passage in full so far as it is necessary to our purpose of elucidating Bro. CREWLEY'S theory that the Arch, long before it was worked as a separate Degree, was understood at all events to be an integral part of Ancient Masonry.

"St. John's Day, celebrated by the Lodge in Voughal, No. 21. Imprimis, the first Salutation on the Quay of Voughal, upon their coming out of their Lodge Chambers, was the Ships firing their Guns with their Colours flying.

Secondly, the first Appearance was a Concert of Music with two proper Centinels with their Swords drawn.

Thirdly, Two Apprentices have-headed, one with the twenty-four Inch Gage, the other a Common Gavel.

Fourthly, the Royal Arch carried by two excellent Masters. Fifthly, the Master, with all his proper Implements, his Rod gilt with Gold; his Deputy on his left with the Square and Compasses. Sixthly, the two Wardens, with their Truncheons gilt in like manner. Seventhly, the two Deacons, with their Rods gilt also in the same manner.

314

THE FREEMASON'S CHRONICLE.

[14th May 1892.

THE THEATRES, &c.

LYRIC.—As was generally expected, Messrs. W. B. Gilbert and the late Alfred Cellier's comic opera "The Mountebanks" has run itself into an unequalled success, and crowded houses are the order of the day. When we listen to the charming music we feel more acutely the loss the musical world has sustained by the death of Mr. Cellier for such a masterpiece as "The Mountebanks" would no doubt have been but the forerunner of better things had he lived. Songs, duets and choruses are all splendidly composed, while the whole opera is so bright and captivating that one is sorry when the final fall of the curtain announces the conclusion of the opera. Mr. W. B. Gilbert is also in good form, and has provided one of the smartest librettos that we have heard for some long time. Again, the acting and singing is good. Messrs. Lionel Brough, Harry Monkhouse, Frank Wyatt, J. Robertson, Furzeaux Cook, and the Misses Lucille Saunders, Ada Jeanner, Eva Brown and Jessie Moore work so well together that never for one moment is anyone allowed to darken the opera. Unquestionably "The Mountebanks" is a success, and we feel sure it will prove a favourite for some considerable time to come.

Prince of Wales.—Unquestionably the success that has attended Messrs. G. R. Sims and Henry Pettit's "Blue Eyed Susan" must, to a great extent, be attributed to Mr. Arthur Roberts. We have seen, on many previous occasions, this popular comedian doing yeoman service for a piece, but in the present one it is more observable than ever. The authors have provided Mr. Roberts with a part that fits him like a glove, and no opportunity is ever allowed to go by without the fullest advantage being taken of it. When Captain Crockett enters the stage, and he is there nearly the whole evening, laughter rings supreme, for what with his funny gestures and sayings no one could possibly be dull. Miss Nellie Stewart sings and acts well as Blue Eyed Susan, while Miss Phyllis Brough acts as Lucy as ever. But why does not this talented lady give us one of her charming dances during the evening? Admirable support is rendered by Messrs. Fred Emery, Channing Clouse, A. B. Brough, Willie Warde, A. B. Brough, and the Misses Marion Butler, Kathie Heymer, Phyllis Corbo, and some others. That "Blue Eyed Susan" is a success no one can deny.

The Horticultural Exhibition.—Powered by fine weather and the presence of royalty, the International Horticultural Exhibition, at Earl's Court, was started last Saturday, upon what we hope and venture to believe will be a successful career for the next six months. The large hall or nave is prettily arranged, part as a beautiful garden, with tall palms and ferns in brackets, while and part as a hall, with a series of various kinds of beautiful specimens of the earth tribe, displayed in bowls and jars, interspersed with gravelled paths and an occasional fountain, and part as an exhibition of horticultural tools and appliances, with conservatories, leucis apparatus, and a small collection of pictures, all looking bright and cheerful in "the May moon sun." H.R.H. the Duke of Connaught arrived at half-past twelve, and was received by Mr. R. E. Milner, chairman of the executive committee, Mr. H. F. Dobson, and Mr. G. A. Lowndes, B.A., the secretary. There were also present several noblemen, including the Bishop of London, Lords Balfour, Manners, Kilmoren, Bowlen, Ashbourne, Basing, Lonsdale, Cranbrook, Leinster and Lady Alington, the G. Balcanquhall, Mr. G. C. North, Sir Charles Mills, Admiral Mayo, M.P., Messrs. Henry and Francis M.P., several other members of parliament, and a large number of ladies. An address of welcome having been read by Mr. Milner, the highest time of the day was spent in the examination of the exhibits, and incidentally remarked that the two of flowers was indeed in every way, and while they were made for beautiful in our cities and our homes, there was much more to be made by their cultivation. The Duke then declared the exhibition open, and pointed a course, which showed the very best of all that was shown. The chief exhibitors are Messrs. Laing, Cuttish, Williams, Lee, Watson, Edmond, Lane, Kester of Amsterdam, Thorne and Thorne. The grounds are illuminated at night with extensive illuminations by the Great Electric Light Company, which has some small effect, and after the pleasure of inspecting the flowers a delightful hour or two may be passed under the trees, accompanied by a band and a supper, while listening to the melodious strains of the musical military bands.

Mr. Ellis Newman's matinee of "The Noble Art" takes place at Terry's, on Wednesday, 25th inst., and the following ladies and gentlemen, have been engaged to appear in succession: H. Bessie Smith, Julia Cross, Sydney Valentine, Sidney Street, and Arthur Williams the Misses Ray Whitty, Florence Tanser, Lillie Helmore, and Beatrice Goodrich.

We remind our readers that the new popular Military Tournament, commencing at the Royal Agricultural Hall on Wednesday next, and will be continued each day until the 28th instants.

The Committee of Management of the Royal Masonic Benevolent Institution, held their monthly meeting at Freemasons' Hall, on Wednesday, under the presidency of Bro. J. A. Farfield P.A.G.D.C. Treasurer of the Institution. Amongst those present were Bro. Hynter, Percival, Chas. Daniel, Howard, Miller, Kempton, Farbach, Lacey, Cottleburn, John Harcourt, Jan. Relembur, R. P. Stevens, Fairchild, Attenborough, H. Garrod, Dr. R. Tartie Pigot, G. W. Verry, Newton, William Fisher, James Rieti, G. Bolton, H. Cox, Charles G. Hill, A. Darnant, W. Webber, Hugh Cotter, Mallory, Honey, Dilley, F. Mead, Herbert, Griggs, Making, and Jas. Terry (Secretary). The minutes of the last meeting were verified, and the Secretary reported the death of an approved candidate. The Warden's report for the past month was read. It was resolved that the sum of £20,000 should be invested in the purchase of India Three per Cent. stock, and also that, in recognition of his valuable services at the Jubilee Festival, the rights and privileges of a Vice-Presidency be conferred upon Bro. R. Newhouse Prov. G. Secretary of Cheshire. The draft annual report was read and approved, and it was left to the House Committee to make the necessary arrangements for the Festival Stewards' visit to the Institution at Oxydon. A vote of thanks to the Chairman terminated the proceedings.

The regular Council meeting of the Royal Masonic Institution for Boys was held on the 7th inst., presided over by Bro. Stanley J. Attenborough, Vice President and Member of the Board of Management. There were present Bro. R. Eve, Glass, Corbo, Saunders, Gilard, Cumberland, Jas. Brett, Adamson, and J. M. Molod (Secretary). The Secretary reported the investment of a further sum of £2500 in India Three per Cent. and a cordial vote of thanks was passed to Bro. Thomas Fenn, President Board of General Purposes, for again taking charge of this business without the usual brokerage. Also that a legacy of 50 guineas had been paid from the estate of the late Bro. Dr. H. E. Price, of West Brighton. Two candidates for the October election, were placed on the list, one being a first and last chance case from Staffordshire, the other hailing from Sussex, whilst seven cases were referred for further information and completion of certificate. On the proposition of Bro. Cumberland, seconded by Bro. Richard Eve, and supported by Bro. Corbo, a vote of condolence with the Secretary on the death of his wife was unanimously passed, and ordered to be entered upon the minutes. The agreement with the Province of Northumberland for the purchase of a perpetual presentation was produced, and sanctioned by the Council. A cordial vote of thanks to the Chairman concluded the business.

The entertainment given by Bro. K. P. Delevant, at Wood Green, on Friday of last week, turned out to be a most enjoyable one. Bro. Delevant, with the assistance of his pupils, gave a thoroughly artistic representation of "The Mikado." We hear this talented party of—shall we say—Amateurs, are studying other musical works; if they will persevere, and pay as much attention to rehearsals in their future ventures as they must have done over the one under notice, we may be assured they will not lack support from the public at large.

Thanks to Bro. George Everett, Past Grand Treasurer, "Our Boys" will hold their Annual Sports Festival, this year, at Kempton Park. Saturday, 25th June, is the date fixed, and we anticipate a large attendance.

At the regular meeting of the Arleford Lodge, No. 1650, on the 4th inst., Bro. W. Robinson S.W. was unanimously elected W.M. for the ensuing year, and Bro. George Dalrymple Treasurer.

The installation of Bro. Geo. F. Fringle as W.M. of the Shakespear Lodge, No. 1009, took place, and the St. John's Festival was celebrated, on Friday, 6th inst., in the Freemasons' Hall, Cooper Street, Manchester.

THE TRADE FREEMASONS COMPANY. Custom-made goods on Hand from Manufacturers—only two or three years' credit without interest. Purchases here at the lowest of 500 Wholesale Prices. Call or write for Prospectus. Address—Secretary, 43 Great Tower Street, E.C.

Henry de Worms Interesting name "Worms". Reminds me of the scripture 2 Timothy 3:6 "They are the kind who WORM their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires"

Henry de Worms, 1st Baron Pirbright

Henry de Worms, 1st Baron Pirbright PC, DL, JP, FRS (20 October 1840 – 9 January 1903), known before his elevation to the peerage in 1895 as **Baron Henry de Worms**, was a British Conservative politician.

Background and education

Henry de Worms was born on 20 October 1840. His father, Solomon Benedict de Worms (1801–1882), owned large plantations in Ceylon and was made a Hereditary Baron of the Austrian Empire by Franz Joseph I of Austria (1830–1916). His mother was Henrietta Samuel. His siblings were Anthony Mayer de Worms (1830–1864), Ellen Henrietta de Worms (born 1836), and George de Worms, 2nd Baron de Worms (1829–1902).

His paternal grandmother was Schönche Jeannette Rothschild (1771–1859), thus his paternal great-grandfather was Mayer Amschel Rothschild (1744–1812), the founder of the Rothschild banking dynasty. As a result, his paternal great-granduncles were Amschel Mayer Rothschild (1773–1855), Salomon Mayer von Rothschild (1774–1855), Nathan Mayer Rothschild (1777–1836), Carl Mayer von Rothschild (1788–1855), and James Mayer de Rothschild (1792–1868). His uncles, who owned plantations in Ceylon with his father, were Maurice Benedict de Worms (1805–1867) and Gabriel Benedict de Worms (1802–1881).

He was educated at King's College London. He was called to the Bar, Inner Temple, in 1863, and became a fellow of King's College in the same year.

Family

In 1864, Lord Pirbright married Franziska ("Fanny", 1846–1922), eldest daughter of Baron von Todesco [de]. They had three daughters:

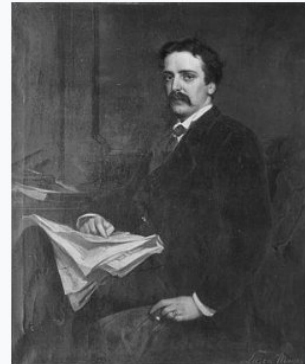
- Alice Henrietta Antoinette (1865–1952)
- Dora Sophia Emily (1869–?)
- Constance Valérie Sophie (1875–1963). She was the grandmother of Rupert Loewenstein, the longtime manager of the rock band The Rolling Stones.

In 1887, he married Sarah, daughter of Sir Benjamin Samuel Phillips. They had one daughter.

Born Jewish, he was an active member of the Jewish community until he married a Christian woman. He then dissociated himself entirely from Judaism, and was buried at the Christian cemetery of St. Mark's in Wyke, Surrey.

The barony became extinct on his death as he had no sons. His second wife died in November 1914.

The Right Honourable
The Lord Pirbright
PC, DL, JP, FRS



Under-Secretary of State for the Colonies

In office

20 February 1888 – 1892

Monarch Victoria

Prime Minister The Marquess of Salisbury

Preceded by The Earl of Onslow

Succeeded by Sydney Buxton

Personal details



Lord Pirbright's tomb at St Mark's Church, Wyke, Surrey

The Rothschild family held so much power, even Britain was held at bay. Why? Because the Jews were already making money in Congo through the Belgium king, King Leopold II. He was subservient to the Jews. He was not the master of Congo.

The House of Rothschild

THE WORLD'S BANKER

1849–1998

Niall Ferguson



PENGUIN BOOKS

Published by the Penguin Group
Penguin Group (USA) Inc., 375 Hudson Street, New York, New York 10014, U.S.A.

Copyright © Niall Ferguson, 1998
All rights reserved

This is the second of two volumes of *The House of Rothschild*. In Great Britain
The House of Rothschild was published as one volume by Weidenfeld & Nicolson
under the title *The World's Banker: The History of the House of Rothschild*.

THE LIBRARY OF CONGRESS HAS CATALOGED

Wars Not Fought

From the moment Egypt was occupied, Britain found herself at a diplomatic disadvantage when trying to check analogous expansion by her imperial rivals. In one case, that of Germany, there was no real attempt to do so; but in the case of Russia and France British diplomacy was less pliant.

The German Chancellor's map of Africa was, as he said, subordinate to his map of Europe; nevertheless, he enjoyed pretending (as his son told Gladstone) that "there is and can be no quarrel about Egypt if colonial matters are amicably settled." Natty relayed a similar message from the German ambassador Count Paul von Hatzfeldt to Randolph Churchill in September 1886. The obvious place to look for colonial compensations was in sub-Saharan Africa, where the Belgian King Leopold II had established a vast private empire through his International Association of the Congo. British interests lay further south, but it seemed prudent to establish some kind of indirect strategic foothold by encouraging the reliably Anglophile Portuguese to claim some territory in the Lower Congo: it was the Rothschilds' tacit approval of this strategy which disinclined them to assist Leopold in his activities. Beginning in 1884, Bismarck used Egypt as the pretext for a series of audacious German interventions in the region, menacing Britain with a Franco-German "League of Neutrals" in Africa, asserting German control over Angola Pequena in South-West Africa and claiming all the territory between Cape Colony and Portuguese West Africa. The British response was to appease Germany by accepting the South-West African colony and conceding further territorial acquisitions in the Cameroons and East Africa. The issue of Zanzibar raised by Hatzfeldt in 1886 was typical: Germany had no economic interest worth talking about in Zanzibar (and indeed exchanged it for Heligoland in the North Sea in 1890); but it was worth asking for such territory so long as Britain was embarrassed by her position in Egypt.

There were at least two regions where Russia could legitimately stake comparable claims: in Central Asia and the Balkans. In neither case was it entirely credible for Britain to resist. For this reason, the Rothschilds were inclined to press for a British policy of conciliation and concession—despite their own growing hostility towards the anti-Semitic Tsarist regime.

I'm going to move on. Let's look at how our people were poisoned with cancer through tobacco. Would you look at that? <http://Encyclopedia.com> states that tobacco was brought to us by way of the Jews, and it was dominated by Jews.

Religion > Encyclopedias almanacs transcripts and maps > Tobacco Trade and Industries

Tobacco Trade And Industries

CENGAGE Views 1,816,486 Updated May 02 2020



TOBACCO TRADE AND INDUSTRIES

Throughout the first two centuries after the discovery of tobacco for Europe through Christopher Columbus, *Marranos took part in spreading its cultivation and in introducing it to Europe. Jews took up smoking (widespread from the 17th century) and snuff taking (widespread from the 18th), and entered the trade in tobacco, which, starting out as a luxury article, became a mass consumer commodity.

At Amsterdam, the first important tobacco importing and processing center in the 17th century, Isak Italiaander was the largest importer, and 10 of the 30 leading tobacco importers were Jews. Ashkenazi and poor Sephardi Jews were employed in processing tobacco for snuff: the profession of 14 out of 24 bridegrooms in a list of 1649–53 was tobacco dressing. In this period Jews took an active part in the tobacco trade of the *Hamburg center. The first Jews to settle in *Mecklenburg in the late 17th century were tobacco traders from Hamburg who leased the ducal tobacco monopoly; outstanding was Michael Hinrichsen nicknamed "Tabakspinner." Sephardi Jews filled an important role in the "appalto" system of contracting for the monopoly on the tobacco trade (or other products). The monopoly concession system was also practiced in the Austrian provinces and the southern German states. In this, Sephardi Jews were often the contractors because of their previous experience. The business carried considerable risks, including fluctuating prices, varying quality, deterioration through adulteration, and the hazards of war.

Diego d'*Aguilar managed to hold the tobacco monopoly in Austria in 1734–48, using Christian nobles as men of straw. In the second half of the 18th century the tobacco monopoly of Bohemia and Moravia was in the hands of members of the *Dobruschka, *Popper, and *Hoenig families, whereby they rose to importance and amassed wealth. Jews succeeded in holding the tobacco monopoly in only a few principalities in Germany. In the 19th century Jews entered the open tobacco market. In 1933 Jews engaged in about 5% of the German tobacco trade and industry, primarily as cigar manufacturers.

In Eastern Europe snuff processing was widespread, and tobacco was a staple ware of the Jewish *peddler. When in the mid-19th century cigars and cigarettes entered the mass market Leopold *Kronenberg, the Jewish industrialist and financier, was one of the main entrepreneurs in Poland, owning 12 factories in 1867 and producing 25% of the total. Of 110 tobacco factories in the *Pale of Settlement in 1897, 83 were owned by Jews, and over 80% of the workers were Jewish. This participation continued into the 20th century, and the Jewish tobacco workers were active in the ranks of socialism. The huge Y. Shereshevsky tobacco factory in Grodno employed, before World War I, some 1,800 workers. The nationalization in Poland of the tobacco and liquor industries in 1923–24 was a severe blow to the many Jews who gained their livelihood from them. The leading tobacco factories in Riga, Latvia, were owned by two wealthy Karaites, Asimakis and Maikapar.

On the American continent Jews traded in tobacco as early as 1658. It frequently served as legal tender and was a stock retail article of the Jewish peddler. However, Jews played a considerable part only in the snuff trade, among them the firms of Asher and Solomon, and Gomez. Judah Morris, who wrote the first Hebrew book to be printed in North America, became a snuff trader. The last quarter of the 19th century brought an influx of impoverished Jewish immigrants from Eastern Europe who entered the cigar and cigarette industry, and, after the garment industry, it had the largest concentration of Jewish workers in the United States. The first professional cigar makers were generally Jews of Dutch or German origin, who employed the immigrants in their factories or in sweatshops. The Jewish firm of Keeney Brothers, makers of "Sweet Caporals," employed approximately 2,000 Jewish workers. The Durham factory almost exclusively employed Jews. Tobacco workers, organized by Samuel *Gompers, became the spearhead of the labor union movement in the United States in the 1870s and 1880s. Subsequently Jewish participation in the cigarette industry declined through the creation of large concerns, though many cigar firms remained under Jewish ownership. In New York and the major cities the tobacco retail trade occupied a high proportion of Jews. A survey by *Fortune* magazine (*Jews in America*; 1935) stated that "Jews have practically blanketed the tobacco buying business, where Jews and buyer are synonymous words, and they control three of the four leading cigar-manufacturing concerns, including Fred Hirschhorn's General Cigar, which makes every seventh cigar smoked in America." The *Culman family of Philip Morris, involved in American tobacco from the mid-19th century, was a giant of the industry. In Canada Jews played a leading role in introducing the tobacco industry; Mortimer B. Davis was known as the "tobacco king" of Canada.

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/tobacco-trade-and-industries>
<http://archive.is/Jo2yF>

In Great Britain cigar making was traditionally associated with Dutch **Jews**, who formed the main body of Jewish immigrants in the mid-19th century; cigar making was the most widespread occupation in London's East End in 1860. In 1850, 44% of the meerschaum pipe makers were Jewish, and 22% of the cigar manufacturers. East European Jewish immigrants introduced cigarette making into England. In 1880 Jacob Kamusch, an Austrian Jewish cigarette entrepreneur, brought 310 workers, mainly Jewish, to his Glasgow cigarette factory. Isidore Gluckstein founded his first tobacconist shop in 1872 and became the biggest retail tobacconist in England, up to 1904. **Bernhard *Baron** was a large-scale cigarette manufacturer in America and England.

Sephardi **Jews** played an active role in the tobacco trade from its beginnings in the Ottoman Empire. The ***Recanati** banking family began as ***Salonika** tobacco merchants. Thrace and Macedonia were major tobacco-growing areas; the ***Alatino** (Alatini) family became sole suppliers of the Italian tobacco monopoly.

[Henry Wasserman]

Are you sure it wasn't to poison the goyim?



In Israel

Tobacco growing was first introduced in the country in 1923/24, in order to solve problems of unemployment. New immigrants from Bulgaria and Greece took an important part in the development of the industry. All kinds of tobacco products are manufactured in Israel. In 1969 the overall production included 3,700 tons of cigarettes, 15,000 kg. of cigars, 60,600 kg. of tumbak, 40,100 kg. of snuff, and 16,600 kg. of pipe tobacco. In the same year the consumption of tobacco products amounted to nearly 200,000,000 (about 2% of the total private consumption in Israel), including mainly locally produced products but also about \$6,000,000 worth of imported products. There were 15 manufacturing plants in Israel, employing 875 workers and processing mostly locally grown tobacco of Oriental aroma. Tobacco was grown mainly in the non-Jewish sector in northern Israel. In 1950 tobacco-growing areas amounted to 9,000 dunams, and tobacco-product manufacture reached 600 tons. By 1969 tobacco was grown in 35,000 dunams and production increased to 2,200 tons. Since that time tobacco production has dropped radically, to 150 tons on 5,000 dunams by 1990, but cigarette imports have risen dramatically, by about 2,500% between 1970 and 2000 along with a 33% increase in tobacco leaf imports. Local cigarette production rose from 3,668 million cigarettes in 1970 to 4,933 million in 1995. The industry employed around 600 workers in the late 1990s.

[Zeev Barkai]

bibliography:

M. Hainisch, in: *Vierteljahrschrift fuer Sozialund Wirtschaftsgeschichte*, 8 (1910), 394–444; W. Stieda, *Die Besteuerung des Tabaks in Ansbach-Bayreuth und Bamberg-Wuerzburg im achtzehnten Jahrhundert* (1911); M. Grunwald, *Samuel Oppenheimer* (1913), 295–300; A.D. Hart, *The Jew in Canada* (1926), 324–5, 337; S.B. Weinryb, *Neueste Wirtschaftsgeschichte der Juden in Russland und Polen* (1934), index, s.v. *Tabakindustrie*; P. Friedmann, in: *Jewish Studies in Memory of G.A. Kohut* (1935), 196, 232–3 (Ger.); H.I. Bloom, *Economic Activities of the Jews of Amsterdam* (1937); H. Rachel et al., *Berliner Grosskaufleute und Kapitalisten*, 2 (1938), 50–52; J. Starr, in: *jsos*, 7 (1945), 323–6; M. Epstein, *Jewish Labor in U.S.A.* (1950), 76–78; J. Shatzky, *Geshikhte fun Yidn in Varshe*, 3 (1953), 37, 43–46; H. Schnee, *Die Hoffinanz und der moderne Staat*, 1 (1953), 89, 185; 2 (1954), 88f., 294ff.; 3 (1955), 123ff.; 4 (1963), 219–22, 239–41; S. Gompers, *Seventy Years of Life and Labour* (1957²); H. Kellenbenz, *Sephardim an der unteren Elbe* (1958), 205, 436–46; J. Frumkin et al., *Russian Jewry* (1966), 130–1; V. Kurrein, in: *Menorah*, 3 (1925), 155f.; A. Mueller, *Zur Geschichte der Judenfrage in... der Landgrafschaft Hessen-Darmstadt* (1937), 54–56; S. Simonsohn, *Toledot ha-Yehudim be-Dukkasut Mantovah*, 2 vols. (1962–64); Z. Kahana, in: *Kol Torah*, 3 (1949/50), 55–61; L.P. Gartner, *The Jewish Immigrant in England* (1960), 73–75; V.D. Lipman, *Social History of the Jews in England* (1954), index.

And it's particularly interesting that you find slave markets next to tobacco markets in those days. Tobacco was one of the largest commodities among the slave industry, Jews dominated tobacco, and next to their tobacco marts were slaves marts.

https://en.wikipedia.org/wiki/History_of_agriculture_in_the_United_States
<http://archive.vn/NzdOa>

Colonial farming: 1610–1775

The first settlers in Plymouth Colony planted barley and peas from England but their most important crop was Indian corn (maize) which they were shown how to cultivate by the native Squanto. To fertilize this crop, they used small fish which they called herrings or shads.

Plantation agriculture, using slaves, developed in Virginia and Maryland (where **tobacco** was grown), and South Carolina (where indigo and rice was grown). Cotton became a major plantation crop after 1800 in the "Black Belt," that is the region from North Carolina in an arc through Texas where the climate allowed for cotton cultivation.

Apart from the **tobacco** and rice plantations, the great majority of farms were subsistence, producing food for the family and some for trade and taxes. Throughout the colonial period, subsistence farming was pervasive. Farmers supplemented their income with sales of surplus crops or animals in the local market, or by exports to the slave colonies in the West Indies. Logging, hunting and fishing supplemented the family economy.

New nation: 1776–1860

The U.S. economy was primarily agricultural in the early 19th century. Westward expansion plus the building of canals and the introduction of steamboats opened up new areas for agriculture. Most farming was designed to produce food for the family, and service small local market. In times of rapid economic growth, a farmer could still improve the land for far more than he paid for it, and then move further west to repeat the process.

South

In the South, the poor lands were held by poor white farmers, who generally owned no slaves. The best lands were held by rich plantation owners, were operated primarily with slave labor. They grew their own food, and concentrated on a few crops that could be exported to meet the growing demand in Europe, especially cotton, **tobacco**, and sugar. The main export crop was cotton. But after a few years, the fertility of the soil was depleted and the plantation was moved to the new land further west. Much land was cleared and put into growing cotton in the Mississippi valley and in Alabama, and new grain growing areas were brought into production in the Mid West. Eventually this put severe downward pressure on prices, particularly of cotton, first from 1820–23 and again from 1840–43. Sugar cane was being grown in Louisiana, where it was refined into granular sugar. Growing and refining sugar required a large amount of capital. Some of the nation's wealthiest men owned sugar plantations, which often had their own sugar mills.

New England

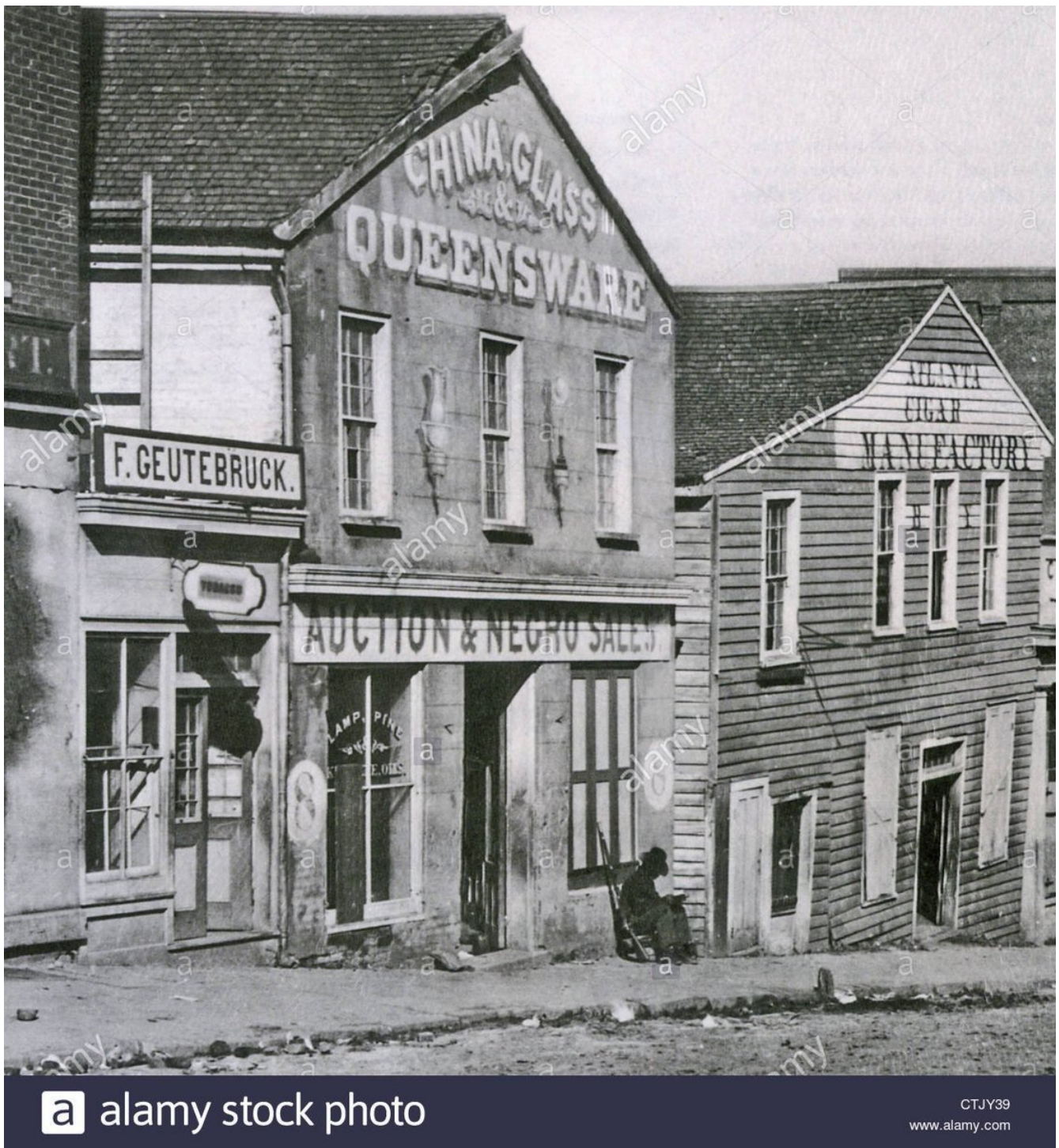
In New England, subsistence agriculture gave way after 1810 to production to provide food supplies for the rapidly growing industrial towns and cities. New specialty export crops were introduced such as **tobacco** and cranberries.

Western frontier

Further information: American frontier

The first major movement west of the Appalachian mountains began in Pennsylvania, Virginia and North Carolina as soon as the Revolutionary War was won in 1781. Pioneers housed themselves in a rough lean-to or at most a one-room log cabin. The main food supply at first came from hunting deer, turkeys, and other abundant small game.

Clad in typical frontier garb, leather breeches, moccasins, fur cap, and hunting shirt, and girded by a belt from which hung a hunting knife and a shot pouch – all homemade – the pioneer presented a unique appearance. In a short time he opened in the woods a patch, or clearing, on which he grew corn, wheat, flax, **tobacco** and other products, even fruit. In a few years the pioneer added hogs, sheep and cattle, and perhaps acquired a horse. Homespun clothing replaced the animal skins. The more restless pioneers grew dissatisfied with over civilized life, and uprooted themselves again to move 50 or hundred miles (80 or 160 km) further west.



Then you have JEWS conflating White people with their crimes like this one. She's the privileged Jewish president of Harvard. No, Jewish lady. It was your people who did that, and it was Jewish pirates that dropped the slaves off at Jamestown in 1619.

Race, History, and Memories of a Virginia Girlhood

A historian looks back at the legacy of slavery and Jim Crow in her home state.

Illustration: Najeebah Al-Ghadban; Steve Helber / AP; Library

Story by Drew Gilpin Faust

HARVARD'S PRIVILEGED JEWISH PRESIDENT

WAR SHIPS?

*It was pirates who brought the first slaves, and from Jewish literature and periodicals we can conclude that these pirates were **JEW**!*

<https://www.jpost.com/magazine/jewish-pirates-of-the-caribbean-447397>

<http://archive.is/LR2vQ>

VIRGINIA HAS a long history to confront. Our nation's experience with slavery began there, when some 20 captive Africans arrived on a warship in Jamestown in 1619. Black bondage existed in Virginia for close to a century longer than black freedom has. Slavery made colonial Virginia prosperous, creating a plantation society founded on tobacco production, social and economic stratification, and unfree labor. It also produced a class of white owners whose daily witness to the degradations of bondage instilled in them a fierce devotion to their own freedom. They were determined to be the masters not just of their households, their estates, and their laborers, but also of their society, their polity, and their destiny. George Washington, Thomas Jefferson, James Madison, James Monroe, George Mason—slaveholders all. That so many of the Founding Fathers, including the leaders of the Revolution and the authors of the Declaration of Independence, the Constitution, and the Bill of Rights, were slaveholders is both an irony and a paradox. As Samuel Johnson remarked with scorn for the revolutionaries across the Atlantic: "How is it that we hear the loudest yelps for liberty among the drivers of negroes?"

JEWs also monopolized the tobacco industry, and you can read about it in the encyclopida at the following URL:

<https://www.encyclopedia.com/religion/enclopedias-almanacs-transcripts-and-maps/tobacco-trade-and-industries>

<http://archive.is/wip/Jo2yF>

References: <https://www.theatlantic.com/magazine/archive/2019/08/drew-gilpin-faust-race-in-virginia/592801/>
<http://archive.is/SGhkn>

https://jwa.org/blog/Gilpin-Faust

http://archive.is/wip/dRZ

5H

JEWISH WOMEN, AMPLIFIED

HOME RISING VOICES BOOK CLUB SUFFRAGE RECIPES QUIZZES ABOUT

Home > Jewish Women, Amplified > Harvard's First Woman President

**Where is
the white
privilege?
I've never
seen it.**

JEWISH

JEWISH

**Posing as
a white male
Hollywood style**

February 16, 2007

Harvard's First Woman President

by Jordan I. Lamerow

As a student at a women's college, walking into a library adorned with portraits of women didn't feel refreshing or exceptional so much as it felt expected. But all those portraits of past presidents tended to make me forget that walls like this aren't all that common. In truth, many institutions don't even have one woman showcased.

Five days ago, Dr. Drew Gilpin Faust was chosen as the 28th president of Harvard College, the first female leader in its 371-year history. As the successor to Larry Summers, whose tumultuous presidency ended abruptly (the shortest in Harvard's history) as a result of his confrontational management style, his sexist remarks about women in the sciences, and numerous fall-outs with Black faculty members, Faust's election is significant on many levels, and her gender does, indeed, matter.

The JWA Podcast



[listen now >](#)

You Might Also Like



Then there is the fact they denied under oath that cigarettes caused cancer or had any knowledge of it. Andrew Tisch was head of Lorillard Tobacco Company which owned Newport, Maverick, Old Gold, Kent, Satin, & Max. Got that? Newport! Look at their ads. "White supremacists"

https://en.wikipedia.org/wiki/Andrew_Tisch

Andrew Tisch

Andrew Tisch is the co-chair of Loews Corporation, the company founded by his father Larry Tisch and uncle Bob Tisch. Together with his brother, James S. Tisch, and his first cousin, Jonathan Tisch, Andrew oversees a holding company involved in hotels, oil, and insurance. His mother is Wilma "Billie" Stein.

JEWISH

Education

Andrew Tisch went to Suffield Academy in Suffield, Connecticut. He holds a B.S. degree from Cornell University (1971) and an M.B.A. from Harvard University (1977).

Career

Like his brother and cousin — with whom he makes up the triumvirate now in charge of the family business — Andrew has been involved with the company his entire career. In the 1980s, he served as president of Bulova; a decade later, he moved over to the Lorillard Tobacco Company. (Loews has since divested both.)

Testifying under oath before Congress in 1994, Tisch said that there was little evidence to support exactly who or which demographic was more likely to become addicted to nicotine.

LIED UNDER OATH ABOUT CIGARETTES

Andrew is active in **Jewish** communal affairs through the American **Jewish** Joint Distribution Committee (trustee); the **Jewish** Leadership Forum (founding chairman); and the **Jewish** Business Leadership Forum (founder).

Andrew Tisch



Tisch in 2019

Occupation	businessman
Known for	co-chair of the Loews Corporation
Spouse(s)	Susan Hiat (divorced) Ann Rubenstein
Children	<i>with Hiat:</i> --Alexander Hiat Tisch --Lacey Ann Tisch <i>with Rubenstein:</i> -- 2 children
Parent(s)	Wilma Stein Larry Tisch



Lorillard

A New Exhibition Sheds Light On How Big Tobacco Targeted Generations Of Black Americans

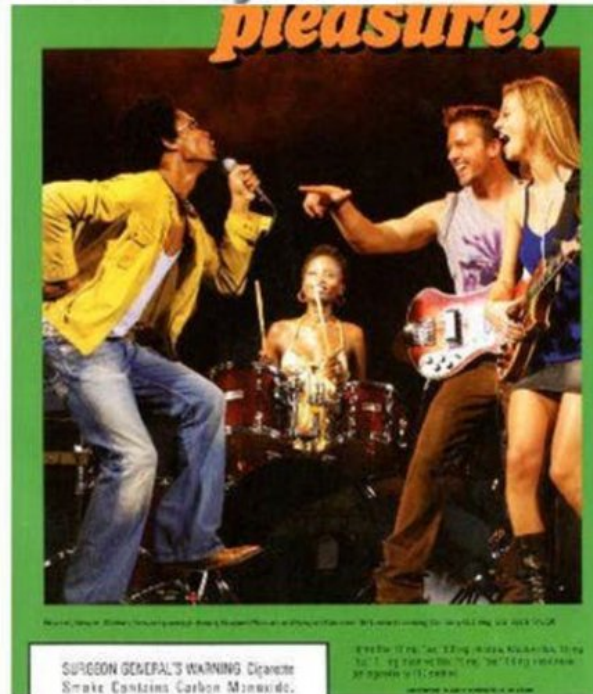


LISTEN

DOWNLOAD

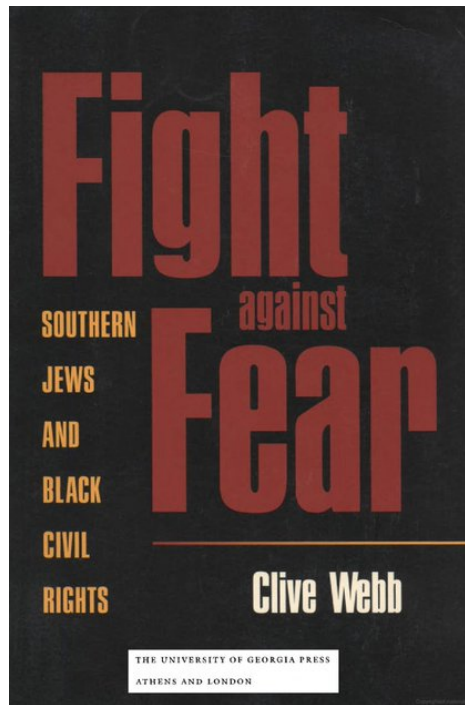
KQED's **Brian Watt** visited **Same Game Different Smokers**, an exhibition at the San Francisco Public Library that sheds light on how big tobacco companies have historically preyed on African American communities. Tap play above to listen to the segment.

2007 ad for Newport Menthol Cigarettes.



Left: Illustration of "Jim Crow," the immensely popular blackface minstrel character after whom the system of segregation was named. Right: 2007 ad for Newport Menthol Cigarettes. From the Newport Pleasure series.

Since the Jewish lady in the post prior to the last one said White people owe Black people for whatever reason, I'm going to Richmond to show you the truth. There were 200 Jewish brokers and auctioneers in Richmond, Virginia, and 110 in Charleston, SC. I'm so tired of the lies.



Paperback edition, 2001
© 2001 by the University of Georgia Press
Athens, Georgia 30602
All rights reserved
Designed by Betty Palmer McDaniel
Set in 9.7 on 11 Galliard by G&S Typesetters, Inc.
Printed and bound by Thomson-Shore

The paper in this book meets the guidelines for permanence and durability of the Committee on Production Guidelines for Book Longevity of the Council on Library Resources

Printed in the United States of America
07 06 05 04 03 02 01 00

The Library of Congress has cataloged the hardcover edition of this book as follows:

Webb, Clive, 1970-
Fight against fear : southern Jews and Black civil rights / Clive Webb
xvii, 207 p. ; 24 cm.
Includes bibliographical references and index.
ISBN 0-8203-2268-7 (alk. paper)
1. African Americans—Southern States—Relations with Jews.
2. Jews—Southern States—History—20th century. 3. African Americans—Civil rights—Southern States—History—20th century. 4. African Americans—Segregation—Southern States—History—20th century. 5. Civil rights movements—Southern States—History—20th century. 6. Southern States—Race relations. 7. Southern States—Ethnic relations. I. Title.
HF84.36.A34 W43 2001
304.892'4075'09045—dc21 00-060779
ISBN 0-8203-2551-4 (pbk. ; alk. paper)
British Library Cataloging-in-Publication Data available
ISBN for this digital edition: 978-0-8203-4009-8

(May 7, 2020)
Encyclopedia of Southern Jewish Communities - Richmond, Virginia
<https://www.isj.org/virginia-richmond-encyclopedia.html>
<http://archive.vn/2u1qA>
By 1820, about 200 Jews lived in Richmond, most of whom were merchants and auctioneers.

(May 7, 2020)
Encyclopedia of Southern Jewish Communities - Charleston, South Carolina
<https://www.isj.org/south-carolina-charleston-encyclopedia.html>
<http://archive.vn/LfKqG>
"Jewish population grew to an estimated 500 by the turn of the 19th century"
"in the 1801 city directory, 20% were merchants, while 22% were brokers and auctioneers."

6

FIGHT AGAINST FEAR

More conclusive is the evidence on Jewish involvement in the slave trade. Just as Jews were accused of mistreating their slaves, so they were also alleged to have controlled the buying and selling of slave labor. "It cannot be disputed," observed the historian Herman Schuricht, "that Jews have been foremost among the foreign-born population of Virginia in advocating the secession movement—being interested in the 'Negro trade.' The largest auction-house in Richmond for the sale of slaves was owned by a Jew."²²

That particular establishment belonged to Hector Davis, who was indeed reputed to be the most prosperous "auctioneer and commission merchant for the sale of negroes" in Richmond. Together with his many brothers, Davis helped to found something of a Jewish slave-trading dynasty. Four other members of the Davis family—Benjamin, John, Robert, and Solomon—worked alongside Hector in Richmond. Thomas N. Davis headed north to Alexandria, where he too established himself as a slave trader. To the south, in Petersburg, operated another three members of the family, Ansley, George, and Henry.²³

Nor were the Davises by any means the only Jews to deal in slaves. Bertram Korn lists twenty-five individuals or partnerships acting as auctioneers or commission merchants, but there appear to have been a good many more. While Ash Levy and Samuel Reese similarly based their businesses in Richmond, others established operations across the South. Isaac Isaacs of Mobile, Alabama, enjoyed a prosperous partnership with a Gentile, Charles Deshon. The brothers I. I. and S. I. Jones were also from Mobile. Other auction and commission merchants included Benjamin Mordecai of Charleston, A. S. Levy of Memphis, Jacob and Isaac Soria of Natchez, Aaron Hirsch and Simon Adler of Batesville, Arkansas, and Abraham Block of Washington, Arkansas. Mervyn Sterne further recalled how his father, upon arriving in Albany, Georgia, shortly after the outbreak of the Civil War, established a general store that bought and sold both cotton and slaves.²⁴ Jews also benefited from slave labor by acting as commission merchants. A number of Jews made their living through the buying and selling of cotton, among the most successful being Herbert Lehman and Brothers of Montgomery, Alabama.²⁵

Nonetheless, Jews played a relatively minor role in the domestic slave trade. According to Frederic Bancroft, of forty-two auctioneers and brokers advertising their services in Charleston in 1860, only four were Jewish. Similarly, despite the dominance of the Davises in Richmond, between 1858 and 1860 only five of the seventy slave traders in the city were Jews. Given the size of the southern Jewish population, these figures do suggest that a dispropor-

THE BIGGEST
BUNCH OF NONSENSE
I HAVE EVER READ IN
MY ENTIRE LIFE!!!!!!

0.22 * 500 = 110 BROKERS AND AUCTIONEERS!!!!!!
CHARLESTON, SOUTH CAROLINA

200 MERCHANTS AND AUCTIONEERS!!!!!!
RICHMOND, VIRGINIA



Encyclopedia of Southern Jewish Communities - Richmond, Virginia

[Overview](#) >> [Virginia](#) >> [Richmond](#)

Richmond: Historical Overview

Isaacs and Cohen were soon joined by other Jews, most of whom were immigrants from the German states. According to the 1790 census, about 100 Jews lived in Richmond at the time, making up over 4% of the city's white population. When Richmond Jews established Kahal Kadosh Beth Shalome (Holy Community of the House of Peace) in August, 1789, they were the sixth congregation and the fourth largest Jewish community in the United States. In its founding constitution Beth Shalome limited membership to "free men," preventing slaves from joining. The congregation initially met in a room in a building on Nineteenth Street. Isaiah Issacs donated land to the congregation in 1791 to be used as a cemetery. Although most Beth Shalome members were Ashkenazic Jews, the congregation adopted the Portuguese Sephardic rite, as was common for Jews in America at the time. Isaac Judah, a local merchant, led services for the fledgling group during its early years. After moving to a larger building, Beth Shalome bought land for a permanent synagogue in 1818. Four years later, they dedicated Virginia's first synagogue in a big public ceremony that drew lots of non-Jews. Jacob Mordecai, the only remaining founder of the congregation, gave the keynote address.



Beth Shalome - Virginia's first synagogue

Indeed, there was a lot of turnover in the Richmond Jewish community in this early period as Jews came and went, often residing in Richmond for a only a few years before moving to other American cities. Isaac Leeser came to Richmond in 1824 at age 18. He soon gained notice after publishing articles about Judaism in the local newspaper and engaging in a written theological debate with a Christian minister. In 1828, he was hired by Mickveh Israel in Philadelphia as their spiritual leader. Leeser would go on to become the country's foremost spokesman for traditional Judaism. **By 1820, about 200 Jews lived in Richmond, most of whom were merchants and auctioneers**, though there were a few lawyers and physicians.



Encyclopedia of Southern Jewish Communities - Charleston, South Carolina

[Overview](#) >> [South Carolina](#) >> [Charleston](#)

Charleston: Historical Overview



Portrait of Abraham Mendes Seixas, ca. 1795

During the Revolution, many of the young Jewish men of Charles Town fought for independence. In fact, so many Jews served in a particular company in the Charles Town Regiment, perhaps as many as 28, that it became known informally as the "Jew Company." These companies were formed based on where the men lived, and since so many Jews lived around King Street, most ended up in the same company. Abraham Mendes Seixas was born in New York but moved to Charles Town in 1774. When the war broke out, he became a captain of a Charles Town militia company. After the city was captured by the British, Seixas was banished from Charles Town when he refused to sign a loyalty oath. Seixas went to Philadelphia and was soon followed by many other Charles Town Jews who were seeking to escape British control. After the war, Seixas and other Jews returned to the city that was now known as Charleston.

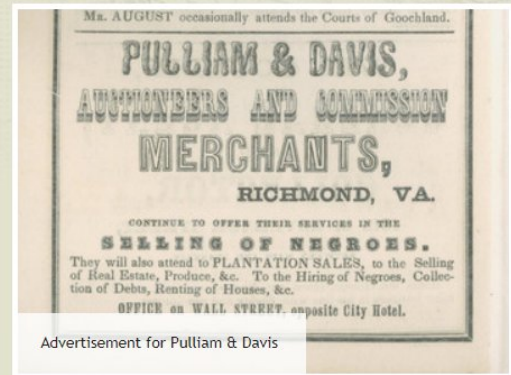
Charleston became a thriving trading center after the war, and its Jewish population grew to an estimated 500 by the turn of the 19th century as Jews from England, Central Europe, and other American cities came to Charleston. Most were involved in commercial trade. One study found that 40% of Jewish breadwinners in Charleston were listed as "shopkeeper" in the 1801 city directory; 20% were merchants, while 22% were brokers and auctioneers. Merchants had larger businesses than shopkeepers. Most of these Jewish stores were centered around King Street and sold a variety of merchandise.

And in Virginia, you see that name again.. DAVIS. Not a Jewish surname, but certainly Jewish. I've asked this before, how many changed their names? We saw earlier, the Davis family was the largest slave traders in the South & found more of them in Mobile, and here in Richmond.

Hector Davis (1816–1863)

Contributed by Philip J. Schwarz and the *Dictionary of Virginia Biography*

Hector Davis was a prominent slave trader in Richmond in the years leading up to the American Civil War (1861-1865). Born probably in Goochland County, Davis moved to Richmond sometime in the 1840s and established there a slave trading business. He ran a so-called jail, where enslaved men, women, and children were confined awaiting sale. In 1859 his auction house alone did business the value of which exceeded all the flour and equaled all the tobacco exported from Virginia that year. Early in 1860 he and thirteen other men chartered the Traders Bank of Virginia, with Davis serving as the president. Davis never married, but he had several children with an enslaved woman he owned, Ann Banks Davis, whom he moved to Philadelphia about 1860 and freed in his will. Davis died in Richmond in 1863. [MORE...](#)



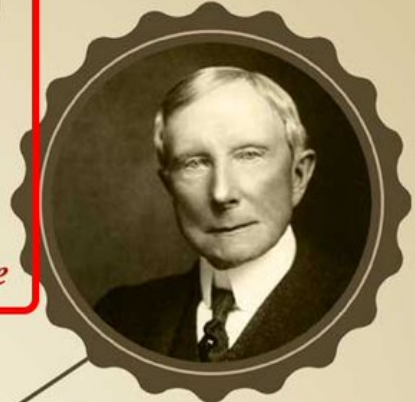
https://www.encyclopediavirginia.org/Davis_Hector_1816-1863

<http://archive.vn/wip/tQM5e>

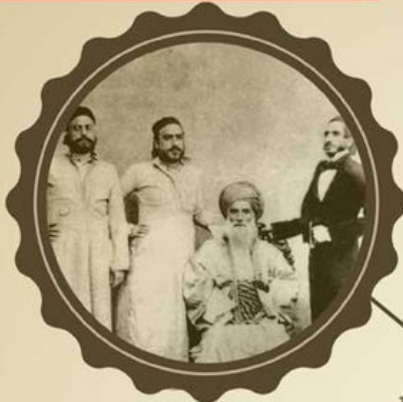
Mexico and then the Dutch East India Company, but only briefly because that one is a HUGE tangent leading into the Jewish Rothschild, Oppenheimer, Seagrams, Japhets, Warburgs and Sassoon families that dominated the opium trades in Asia.



*House of Rothschild
Uncrowned Kings of Europe*



*House of Rockefeller
Princes of North America*



*House of Sassoon
Masters of India and China*



East India Company trade was divided into many parts and a particular family owned a particular part. They were given full control over a nation under consideration. They developed local industrial/business house through which they exploited the independent nations. So for people of any nation, it is the local industrial house that comes to light as the exploiter and not MNCs. Even today these houses control most of the MNCs we see.

Exclusive presentation of the Houses that controlled the East India Company by
GreatGameIndia Magazine
India's only quarterly magazine on Geopolitics & International Affairs

Controlling Families



*House of Inchapes
Lords of Seas*




*House of Jardine & Matheson
Noble Opium Knights*



*House of Rhodes & Oppenheims
African Monopolists of Gold & Diamonds*

Here's the screenshot for the post about George Washington and Moses Seixas the Freemason grand master of St. John's Lodge in Rhode Island about 15 posts up. The one in that post is small and unreadable.



THE · GEORGE · WASHINGTON
MASONIC · NATIONAL · MEMORIAL

Plan Your Visit ▾ Support the Memorial ▾ Learn ▾ About Us ▾ Gift Shop

Library & Collections Articles

From Freemasons of King David's Lodge, Newport, Rhode Island to Washington, 17 August 1790

On August 15, 1790 President George Washington started a two day voyage from New York City, around Long Island, to Newport, Rhode Island. His journey was in part to congratulate the Rhode Island citizens for becoming the thirteenth State on May 29. Among the passengers accompanying the President were Secretary of State Thomas Jefferson, New York Governor George Clinton, Supreme Court Justice James Blair, Congressman Nicholas Gilman from New Hampshire and Rhode Island Senator Theodore Foster (all of these men but Jefferson were brother freemasons).

Upon landing in Newport, Pres. Washington was welcomed by political, military, religious and civic delegations. Best known among these delegations were members of Yeshuat Israel, Newport's first Jewish congregation, which was led by **Moses Seixas** (1744 – 1809). To answer their welcome, Washington's response to their welcome became one of the great statements of American religious liberty. To read more about the correspondence from both parties, please check the link at the end.

Moses Seixas was also the presiding Master of Newport's King David's Lodge. On behalf of his lodge he delivered to Brother Washington a written masonic address:

We the Master, Wardens, and Brethren, of King Davids Lodge, in Newport, Rhode Island with joyful hearts embrace this Opportunity, to greet you as a Brother and to hail you welcome to Rhode Island. We exult in the thought that as Masonry has always been patronised by the wise, the good, and the great; so hath it stood and ever will stand as its fixtures are on the immutable pillars of faith, hope, and Charity.

With unspeakable pleasure we Gratulate you as filling the Presidential Chair with the applause of a numerous and enlightened people, whilst, at the same time, we felicitate ourselves in the honour done the Brotherhood by your many exemplary Virtues and emanations of Goodness proceeding from a heart worthy of possessing the Antient Mysteries of our craft; being persuaded that the wisdom and Grace with which heaven has endowed you, will ever square all your thoughts, words, and actions by the eternal Laws of honour, equity, and truth, so as to promote the advancement of all good works; your own happiness, and that of mankind.

Permit us then Illustrious Brother cordially to Salute you with Three times Three and to add your fervent supplications that the Sovereign Architect of the Universe may always encompass you with his holy protection

The original address is among the Washington Papers in the Library of Congress and can be found in the link below.

Moses Seixas was among thirteen Jewish members of the Lodge and would later serve as Grand Master of the Grand Lodge of Rhode Island and Providence Plantations in 1802 until his death in 1809.

King David's Lodge was chartered in 1778 by the Grand Lodge of New York. Moses Michael Hays (1739–1805) served as its first Master. An important banker in Boston, Hays was one of the first, if not the first, American to receive the degrees of what would become known as the Scottish Rite of Freemasonry. He served as the Grand Master of the Grand Lodge of Masons in Massachusetts between 1788 and 1792.

Two months after Washington's visit, King David's Lodge merged into St. John's Lodge on October 19. St. John's Lodge helped form the Grand Lodge of Rhode Island and Providence Plantations in 1791 and continues to work in Newport to this very day.

Pressed by many important matters it would not be until August 22nd that Pres. Washington would reply to the brothers of King David's Lodge.

On to Mexico! Governor of Nuevo Leon, Luis de Carvajal y de la Cueva. He was a Portuguese Converso Jew meaning he switched to Christianity in name only. Nuevo Leon comprised of a huge region of northern Mexico and parts of Texas. He raided Indian villages and enslaved them.

Luis de Carvajal y de la Cueva

Luis de Carvajal (sometimes **Luis de Carabajal y de la Cueva**) (c. 1537–1591) was governor of the Spanish province of Nuevo León in present-day Mexico, an alleged **slave trader**, and the first Spanish subject known to have entered Texas from Mexico across the lower Rio Grande.

He was a Portuguese-born, Spanish-Crown officer, who was awarded a large swath of territory in New Spain, known as Nuevo Reino de León, in 1579. He was born in Mogadouro, Portugal, around 1537, but was raised in the Kingdom of León, Spain at the home of the Count of Benavente, a contemporary and friend of Philip II, who named Carvajal Governor of Nuevo Reino the León and granted him many privileges on the basis of previous services to the Spanish Crown.

The territory granted to Carvajal included some portions in the south that had been settled by other Spaniards who refused to accept the terms of the grant and sued Carvajal before the highest court in New Spain. The suits were decided in favor of Carvajal, but Álvaro Manrique de Zúñiga, marqués de Villamanrique, viceroy of New Spain, ordered the arrest of Carvajal in 1588, charging that Carvajal was enslaving Indians. His enemies knew he was a descendant of "conversos" and bribed one of his captains to mention his name to the Inquisition in Mexico City. There, Carvajal was accused of several charges, but only the charge of concealing that his relatives secretly practiced Judaism was upheld. Sentenced to exile, he was first sent back to the court's jail, where he died a year later.

Background

Carvajal was born circa 1537 in Mogadouro, Portugal, to Gaspar de Carvajal and Catalina de León, descendants of **Jewish conversos** (converts to Catholicism).

Luis de Carvajal y de la Cueva

Born	Luis de Carvajal Circa 1537 Mogadouro, Portugal
-------------	---

Died	1591 Mexico City
-------------	---------------------

Other names	Luis de Carabajal
--------------------	-------------------

Known for	First governor of Nuevo Reino de León
------------------	---------------------------------------

https://www.wikitree.com/wiki/Castaño_de_Sosa-2
<http://archive.is/Hyiu4>

"Wikipedia: 'Gaspar Castaño de Sosa.'" Castaño de Sosa was born about 1550 in Portugal. He is believed by many authorities to have been a converso or "Crypto-Jew" – an ostensible Christian who continued to practice Judaism.[1] Castaño appears in the history of northern Mexico about 1579 when along with Luis de Carabajal y Cueva he was one of the early settlers in what became the Mexican state of Nuevo León. Carbajal was governor of the province and Castaño became lieutenant governor. The two men and their group of more than sixty soldiers appear to have made their fortunes capturing and selling Indian slaves. They raided north along the Rio Grande, capturing hundreds of Indians they sold into slavery... In 1589, Carabajal was arrested for heresy and "Judaizing". his family was not noted in this section strictly because no one knows." [7-23-15]

Jews not only financed and ran the Dutch West India, but the Dutch East India companies as well. The Jew Jan Pieterszoon Coen, Governor-General of Dutch East Indies, **MURDERED** native inhabitants of the Banda Islands. I believe these jews are how the Inquisition got its bad name

Jan Pieterszoon Coen

Jan Pieterszoon Coen (8 January 1587 – 21 September 1629) was an officer of Dutch East India Company (VOC) in the early seventeenth century, holding two terms as its **Governor-General of the Dutch East Indies**.

Since the latter half 20th century he has been looked at in a more critical light, as some people view **his often violent means to have been excessive**.

Coen was known in his time on account of **strict governance** and harsh criticism of people who did not share his views . . .

Coen thus directed more of the company's trade through Jakarta . . . Coen managed to reconquer Jakarta with fire **destroying most of the town during the process**.

In 1621, he led an armed expedition to Banda, taking the island of Lonthor by force after encountering some fierce resistance, mostly by cannons that the natives had acquired from the English. **A large number of the inhabitants were killed or exiled to other islands.**

Jewish



<http://www.jewishencyclopedia.com/articles/4447-coen-jan-pieterszoon>
<http://archive.is/mZTjG>

JewishEncyclopedia .com

The unedited full-text of the 1906 Jewish Encyclopedia

COEN, JAN PIETERSZOOM:

By: Gotthard Deutsch, A. Rhine

Governor-general of Java, and founder of the Dutch colonial system; born at Hoorn, Holland, Jan. 8, 1587; died in 1629. He gained his early commercial experience with the firm of Piscatori in Rome, went to India on a commercial exploration in 1607, and made a second voyage with two ships in 1612. He was appointed director-general of the Indian trade in 1613. As governor-general of Java, he destroyed (1619) the native town of Jacatra, and founded Batavia, the capital of the Dutch East Indies. He died childless in 1629, and his large possessions went for the benefit of orphans in his native town of Hoorn, subject to a bequest in favor of members of his family, which seems to have been some time later successfully claimed.

Coen is said to have been of Jewish descent. The biographies, while printing voluminous details of his career as governor-general, are singularly reticent in regard to his parentage. The name or occupation of his father is not found, though one would have expected these facts to be recorded of so eminent a man. Perhaps as a convert he endeavored to conceal them. His portrait in Valentyn's "History of Java" and in Müller's "Golden Age" might well be that of a Jew. Abbing's "History of Hoorn" gives chiefly negative evidence on the subject of Coen's Jewish connection. The question of his extraction must be left undecided.

Bibliography:

International Cyclopedica;

A. Winkler Prins, Geïllustreerde Encyclopedie;

Jew. Chron. Oct. 20, 1899, p. 21.

and ritual decisions scattered throughout the "Pahad Yizhak" and "Shete ha-Lehem."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 791; Mortara, *Indice*, s.v.; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 87; Jona, in *Rev. Et. Juives*, iv, 119.

G.

I. BR.

COEN, GIUSEPPE: Italian painter; born in Ferrara 1811; died in Venice Jan. 26, 1856. He was descended from an old and distinguished family. As a boy he evinced a predilection for music and painting, and studied art without having any particular career in view. Orphaned at an early age, he was forced by circumstances to choose a profession. He followed the style of Canaletto, the Venetian landscape and architectural painter. His picture, "The Façade of the Cathedral in Ferrara," was exhibited in 1840 in Venice, and won for him considerable approbation. In 1841 his native city, Ferrara, awarded him a silver medal in appreciation of his labor for art.

To perfect himself in his art he went to Rome in 1843, and won the friendship of Massimo d'Azeglio, the painter, statesman, and author. Returning to Ferrara, he received many important commissions, one being from the Duke of Brunswick. In 1850 he removed to Venice, and was one of the first to practise artistic photography. His views of Venice were awarded a medal at the Paris Exposition of 1855.

In Ferrara, Coen enjoyed extraordinary popularity, his house being a literary and artistic center. He was one of the first Jews in Ferrara to be elected (1849) to the town council.

BIBLIOGRAPHY: Pesaro Abramo, *Memorie Storiche Sulla Comunità Israelitica Ferrarese*, pp. 95-97.

S.

I. E.

COEN, GRAZIADIO VITA ANANIA: Italian rabbi and scholar; born at Reggio nell' Emilia about 1750; died March 28, 1834. He studied under Sansone Nahmani and Isaiah Vita Carmi. He established in his native city a school that produced several rabbis, among whom D. J. Maroni deserves special mention. Coen preached not only at Reggio nell' Emilia, but also in the neighboring communities. In 1825 he was called as chief rabbi to Florence, where he founded a Hebrew printing-press.

His works include: "Hinnuk la-Na'ar" (Instruction for the Boy), 2 vols., Reggio, 1804; Venice, 1805; 6th ed., Leghorn, 1880; "Likkuṭe Mesekot"; "Sha'are ha-Talmud" (Doors of the Talmud), Reggio, 1811, a collection of treatises; "Reshit Lekah" (Beginning of Doctrine), Reggio, 1809, a handbook of elementary instruction in Hebrew and Italian; a Hebrew-Italian dictionary, entitled "Ma'areh ha-Lashon" (Answer of the Tongue), *ib.* 1812; a Hebrew grammar, "Dikduk Leshon ha-Kodesh," Venice, 1808; "Shebille Emunah" (Ways of Faith), another pedagogical work; "Zemrot Yisrael" (Songs of Israel), Leghorn, 1793; "Ruah Hadashah" (The New Spirit), Reggio, 1822; "Saggio di Eloquenza Sacra del Dott. Anania Coen Rabbino"; "Della Poesia Rabbinnica," 2 vols., Florence, 1828; "Della Poesia Scritturale," Reggio (n.d.), containing some of his own poems.

BIBLIOGRAPHY: Nept-Ghirondi, *Toledot Gedole Yisrael*, p. 104; De Gubernatis, *Matériaux pour Servir à l'Histoire des Etudes Orientales*, Paris, 1876.

S.

U. C.—J. E.

COEN, JACOB: Eldest son of Abraham Coen, and receiver-general ("contador mayor") of Count Maurice of Nassau, Stadtholder of the United Provinces of the Netherlands, 1584-1625. Although the Jews of Holland did not possess rights of citizenship, Maurice, rising above the prejudices of his time, and in grateful remembrance of the great services of Abraham Coen, bestowed upon the latter's son the above-mentioned office.

BIBLIOGRAPHY: *Publications Am. Jew. Hist. Soc.* III, 15.

D.

S. MAN.

COEN, JAN PIETERSZON: Governor-general of Java, and founder of the Dutch colonial system; born at Hoorn, Holland, Jan. 8, 1587; died in 1629. He gained his early commercial experience with the firm of Piscatori in Rome, went to India on a commercial exploration in 1607, and made a second voyage with two ships in 1612. He was appointed director-general of the Indian trade in 1613. As governor-general of Java, he destroyed (1619) the native town of Jacatra, and founded Batavia, the capital of the Dutch East Indies. He died childless in 1629, and his large possessions went for the benefit of orphans in his native town of Hoorn, subject to a bequest in favor of members of his family, which seems to have been some time later successfully claimed.

Coen is said to have been of Jewish descent. The biographies, while printing voluminous details of his career as governor-general, are singularly reticent in regard to his parentage. The name or occupation of his father is not found, though one would have expected these facts to be recorded of so eminent a man. Perhaps as a convert he endeavored to conceal them. His portrait in Valentyn's "History of Java" and in Müller's "Golden Age" might well be that of a Jew. Abbing's "History of Hoorn" gives chiefly negative evidence on the subject of Coen's Jewish connection. The question of his extraction must be left undecided.

BIBLIOGRAPHY: *International Cyclopaedia*; A. Winkler Prins, *Geïllustreerde Encyclopedie*; *Jew. Chron.* Oct. 20, 1899, p. 21.

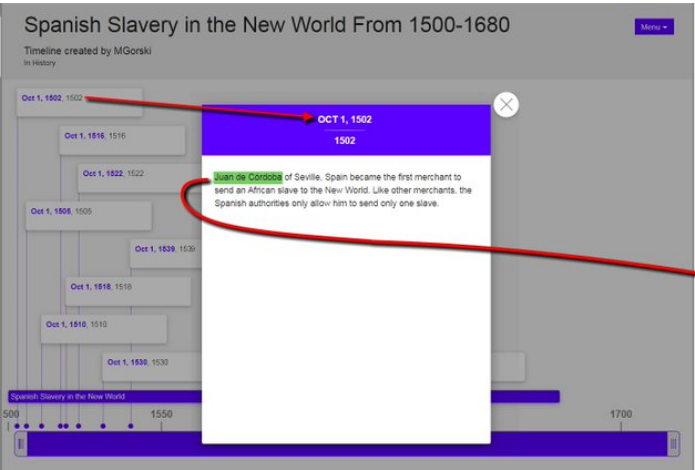
D.

A. R.

COEN, JOSEF DI MICHELE: One of the Jewish boys of Rome baptized under Pope Pius IX.; born 1854. In 1864 he was apprenticed to a shoemaker. Sent by his master to deliver a pair of shoes at the house of a priest, the boy was seized and dragged to the Casa dei Neofiti, where he was detained for baptism. The papal authorities refused to surrender him, in spite of the protests of his father and of the Jewish community.

The affair caused a stir throughout Europe, particularly in France, the French ambassador, Count Sartiges, protesting vehemently in the name of his government. To his remonstrances the papal government replied that the child had himself determined to turn Christian, and that it was not the function of the pope to interfere with such a resolution. The pope, in examining into the case, is said to have asked Coen whether he embraced Christianity of his own free will. The boy replied that he preferred a religion which provided him with fine clothes, good food, and plenty of toys, to his poor family and the

Then there was Spain's first ever slave trader. Juan Cordova of El Salvador, a Jew of course. Interesting to see that he and his pals were members and founders of the Seventh Day Adventist cult there in El Salvador.



History of the Jews in El Salvador

Jews have been present in El Salvador since the early 19th century, starting with Spaniard Sephardic Jews and continuing with the arrival of World War II Ashkenazi refugees. Jews who escaped Spain during the inquisition were Jewish Sephardic [1], hence, a significant number of Jewish families in El Salvador have Hebrew hispanized sounding last names. Some of these Sephardic Jewish families include: Aboud, Acevedo, Acosta, Aguilar, Albuquerque, Almeida, Alonzo, Alvarez del Pino, Altamirano, Araujo, Campos, Canizalez, Cantoral, Cordova, Cattán, Cuadra, Cubas, Díaz, Dreyfus, Escalante, Espinosa, Figuereido, Figueroa, Gabay, López, Núñez, Salomón, Sangarrén, Sariles, and Taher. Among some of the most prominent Ashkenazi Salvadoran families are: Liebes, Gutfreund, Weill, Salomón, Freund, Lasally, Muyschondt, Gabay, Bloch, Baum, Levy, Lewinsky, Haas, Dreyfus, Rothschild, Tesak, Bernhard, Bloom and Falkenstein.



They were Sephardic Jews

History of the Jews in El Salvador

Business partnership with Catholic conservative landlords during the 1930s hampered Jewish security, but the situation improved after World War II. On Sept. 11, 1948, El Salvador recognized the State of Israel, and in 1956 the Instituto Cultural El Salvador-Israel was founded. Jerusalén is a municipality in the La Paz department of El Salvador. It was named by the Cordova family, more specifically by Juan Cordova. They were Sephardic Jews who were expelled from Spain. Other Sephardic Jews are Escalante's, Figueroas, Figueiras, the Perla y Perla, Oman, Galeas, Galeanos, Gomar, López, Perez among others, some of them became members and founders of the Seventh-day Adventist church in the area of Morazan.

Part of a series on
Jews and Judaism

Etymology · Who is a Jew?

Religion	[show]
Texts	[show]
Communities	[show]
Population	[show]
Denominations	[show]
Culture	[show]
Languages	[show]
History	[show]
Politics	[show]

Category · Portal

V · T · E

History of the Jews in El Salvador

Jews have been present in El Salvador since the early 19th century, starting with Spaniard Sephardic Jews and continuing with the arrival of World War II Ashkenazi refugees. Jews who escaped Spain during the inquisition were Jewish Sephardic [1], hence, a significant number of Jewish families in El Salvador have Hebrew hispanized sounding last names. Some of these Sephardic Jewish families include: Aboud, Acevedo, Acosta, Aguilar, Albuquerque, Almeida, Alonzo, Alvarez del Pino, Altamirano, Araujo, Campos, Canizalez, Cantoral, Cordova, Cattán, Cuadra, Cubas, Díaz, Dreyfus, Escalante, Espinosa, Figuereido, Figueroa, Gabay, López, Núñez, Salomón, Sangarrén, Sariles, and Taher. Among some of the most prominent Ashkenazi Salvadoran families are: Liebes, Gutfreund, Weill, Salomón, Freund, Lasally, Muyschondt, Gabay, Bloch, Baum, Levy, Lewinsky, Haas, Dreyfus, Rothschild, Tesak, Bernhard, Bloom and Falkenstein.



Part of a series on
Jews and Judaism

Etymology · Who is a Jew?

Religion	[show]
Texts	[show]
Communities	[show]
Population	[show]
Denominations	[show]
Culture	[show]
Languages	[show]
History	[show]
Politics	[show]

Category · Portal

V · T · E

History of the Jews in El Salvador

Business partnership with Catholic conservative landlords during the 1930s hampered Jewish security, but the situation improved after World War II. On Sept. 11, 1948, El Salvador recognized the State of Israel, and in 1956 the Instituto Cultural El Salvador-Israel was founded.

Jerusalén is a municipality in the La Paz department of El Salvador. It was named by the Cordova family, more specifically by Juan Cordova. They were Sephardic Jews who were expelled from Spain. Other Sephardic Jews are Escalante's, Figueroas, Figueiras, the Perla y Perla, Oman, Galeas, Galeanos, Gomar, López, Perez among others, some of them became members and founders of the Seventh-day Adventist church in the area of Morazan.

Right before the Salvadoran Civil War, the Jewish community was actively involved in organizing a Zionist Organization, of which Ernesto Liebes and Carlos Bernhard were its main leaders. [2] Members of the community were also involved. According to American writer Jane Hunter in her book Israeli Foreign Policy: South Africa and Central America, in facilitating the sale of arms from Israel in El Salvador, particularly the sale of 18 Dassault Ouragan jetfighters aircraft in 1973, of which Liebes was perceived by guerrilla

In Cuba... This will never end. I'm telling you. Luis de Torres was on the ships with Columbus and he was his interpreter. Arabs were familiar with him. Luis had many slaves.

CHRISTOPHER COLUMBUS

AND
THE PARTICIPATION OF THE JEWS IN THE
SPANISH AND PORTUGUESE DISCOVERIES

BY
DR. M. KAYSERLING

TRANSLATED FROM THE AUTHOR'S MANUSCRIPT WITH HIS SANCTION
AND REVISION

By CHARLES GROSS, Ph.D.
ASST. PROFESSOR OF HISTORY, HARVARD COLLEGE

NEW YORK
LONGMANS, GREEN, AND CO.
1894

INDIANS AND ISRAELITES. 97

Luis de Torres, the first European who discovered the use of tobacco, was also the first person of Jewish stock who settled in Cuba. He won the favor of the ruler, the cacique, and received from him as presents not merely lands but also slaves—five adults and a child.* The king and queen of Spain granted him a yearly allowance of 8,645 maravedis,† and he died in the newly discovered land.‡

In Cuba, Española, and the other islands which he discovered, Columbus found natives who had their caciques, and their own language and traditions. To what race did these aborigines of America belong? Several writers have asserted, and have displayed much learning in attempting to prove, that the aborigines were descendants of the Jews.§ This result was reached already in the sixteenth century by the Spanish clergyman Roldan; his arguments were derived from an unpublished manuscript which he discovered in

* "Luis de Torres . . . en el dicho cacique un niño . . . cinco viejos que no son de servicio." *Documentos inéditos del Archivo de Indias*, i. 87.

† *Arch. de Indias*, 39, 2, ½. The allowance of Maestre Alonso físico was 11,188 maravedis.

‡ Ces. Fernández Duro, *Estudios auxiliares para reconstitución de la nao Santa María* [Madrid, 1892], p. 61.

§ Among other writers, see Gaffarel, *Histoire de la découverte de l'Amérique* [Paris, 1892], i. 89 sq.

Luis de Torres

Luis de Torres (died 1493) was Christopher Columbus's interpreter on his first voyage to America.

After arriving at Cuba, which he supposed to be the Asian coast, Columbus sent de Torres and the sailor Rodrigo de Jerez on an expedition inland on November 2, 1492. Their task was to explore the country, contact its ruler, and gather information about the Asian emperor described by Marco Polo as the "Great Khan". The two men were received with great honors in a village, and returned four days later. They reported on the native custom of drying leaves, inserting them in cane pipes, burning them, and inhaling the smoke: a reference to the use of tobacco.

When Columbus set off for Spain on January 4, 1493, Luis de Torres was among the 39 men who stayed behind at the settlement of La Navidad founded on the island of Hispaniola. Coming back by the end of that year, Columbus learnt that the whole garrison had been wiped out by internal strife and by an Indian attack, which had occurred in retaliation to the Spaniards' abducting native women. The Indians remembered that one of the settlers had spoken "offensively and disparagingly" about the Catholic faith, trying to dissuade anybody from adopting it. According to Gould, this man may well have been de Torres.

Legends [edit]

De Torres' life has been the subject of various legends. The most widespread one, which can be found in the *Encyclopaedia Judaica* and similar reference books, is that de Torres was a Jewish converso or convert escaping the banishment of the Jews from Spain and that he became in his latter days a wealthy and honored landowner in the West Indies. This version goes back to Meyer Kayserling's book *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* (1894).

The story of de Torres addressing a native tribe in Hebrew after Columbus's first landfall on San Salvador is a product of novelists' imagination. De Torres is also believed to have discovered the turkey and named it after the Hebrew *tukki* (parrot) of the Bible, though this is deeply unlikely because the bird is referred to as "pavo", not "turkey", in Spanish. Still another legend has him return to Spain and smoke tobacco there, which led to his being accused for witchcraft by the Inquisition.

Some Islamic websites have claimed the participation of "an Arabic-speaking Spaniard" in Columbus's Atlantic crossing as a proof for the antiquity of Arab American history. The legendary San Salvador speech is said here to have taken place in Arabic. These conjectures have been given credentials in an article by Phyllis McIntosh in the U. S. State Department's publication *Washington File* (August 23, 2004): "It is likely that Christopher Columbus, who discovered America in 1492, charted his way across the Atlantic Ocean with the help of an Arab navigator."

AMERICA, THE DISCOVERY OF:

Like 9

Share

Images of pages

By: Meyer Kayserling

Old Jewish Cemetery,
Chatham Square, New York.
(From a photograph.)

Jews with Columbus.

On April 30, 1492, Columbus received both the contract (concluded only thirteen days before, between him and Juan de Coloma on the part of the royal pair) and the royal commission to fit out the fleet for its voyage to India. A month earlier the edict expelling the Jews from Spain had been published in all public places in the dominions of the united kingdoms of Aragon and



@JewishEncyclopedia.com

Castile. On August 2, about 300,000 Jews (some writers consider the number much greater) left the country; and on the next day, Friday, August 3, Columbus sailed with his three ships in quest of the unknown. Among the members of the expedition several were of Hebrew blood. Of these there may be mentioned Luis de Torres, who understood Hebrew, Chaldaic, and some Arabic, and who was to serve the admiral as interpreter; Alonzo de la Calle, who took his name from the Jewish quarter (calle), and died in Spain in 1503; Rodrigo Sanchez, of Segovia, who was a relative of the chancellor of the exchequer, Gabriel Sanchez, and joined the expedition in compliance with the special request of the queen; the surgeon, Marco; and the ship's doctor, Bernal, who had lived formerly in Tortosa, and had been punished in 1490 by the Inquisition, in Valencia, as an adherent of Judaism.

Luis de Torres was the first European to tread American soil, and the first to discover the use of tobacco. He settled in Cuba, and, having won the confidence and good-will of one of the chiefs, received from him large grants of land and many slaves as presents. From the king and queen he also received an annual pension of 8,645 maravedis (about \$36, or £7). He died in Cuba. Luis de Santangel was the first to receive a detailed statement of the voyage and discoveries of Columbus, contained in a letter written by the admiral, February 15, 1493, in the Azores, where he stopped on his way home. From Lisbon, Columbus wrote a similar letter to Gabriel Sanchez, who published it in Barcelona. These letters have often been published in later times, both in Italian and in English.

<http://www.jewishencyclopedia.com/articles/1385-america-the-discovery-of>
<http://archive.is/YxvLj>

And we know from my post about tobacco that it was a Jewish crop. In Cuba, it was their most important industry, and monopolized by the Royal African Company. The RAC was dominated by John Locke. He only read from the Hebrew Bible & started the "religious tolerance" movement.

- Lodging
- Cars
- Flights
- Transfers
- Packages
- Open Voucher

[Transtur.com](#)
[Havanautos.com](#)

DIRECTORY

- Accommodation
- Top list
- Attractions
- Where to shop
- Embassies
- General information
- Marinas
- Where to dine
- Health
- Transportation
- Nightlife

TOOLS

- Distancias calculator
- Travelers' Tips

SUBSCRIPTIONS

DTCNews Subscription

We accept



Search in DTCNews:

Search

REPORTS: [Attractions](#) | [Services](#) | [Destinations](#) | [Culture](#) | [Health](#) | [General](#)

NEWS: [Tourism](#) | [Business](#) | [Health](#) | [Sports](#) | [Culture](#)

Havana Cigars: Aboriginal Roots of Cuban Tobacco (First Part)

Cuban cigars, one of the products of the country's economy with greater international recognition, treasures in its green leaves a history of more than five centuries, closely linked to the discovery of the island.

According to legends, when Admiral Christopher Columbus landed in Cuba in 1492, he sent two of his best men with introduction letters from the Catholic King and Queen of Spain to the Emperor of China, since he thought they had arrived in that Asian country.

For Rodrigo de Xerez and Luis de Torres, the two men sent by Columbus, reality was completely different when they met with aborigines carrying rolls of leaves between their lips. The natives lighted one of the ends of the roll and absorbed the smoke from the other end.

This way, unintentionally, Columbus discovered one of Cuba's biggest treasures, and even some of his companions, including Xerez, became aficionados to these aromatic leaves, so the words "tobacco" and "cigar" were incorporated into the vocabulary of the inhabitants of the old continent.

Cuban natives called this plant "cojiba" or "cohoba", name also given to the V-shaped instrument they use to absorb the smoke, although many researchers link this second hypothesis to Trinidad and Tobago.

Colonizers also discovered that the aborigines performed a sort of ritual for the consumption of this plant. There are many stories about the use of a drum called "cemi", whose sound accompanied the whole process with medicinal and pleasurable aims among Cuba's native inhabitants.

As time went by, the cigar not only became an important element for the nobility of the epoch but also conquered its place in African religious cults brought to Cuba during the slave trade from the so-called black continent.

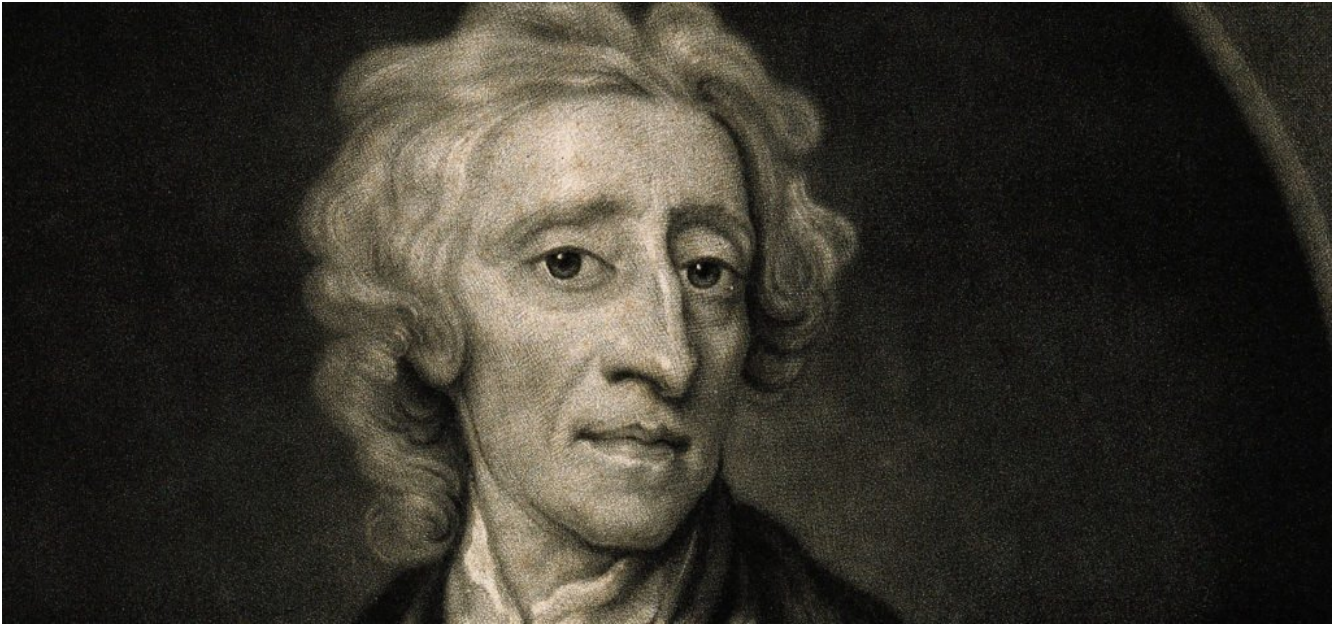
Experts say that for African gods, tobacco leaves represent an excellent tool for the cure of diseases and, according to traditions, all male deities like to smoke and chew the plant, including its roots and flowers.

The Spanish Crown gave green light for the cultivation of tobacco by virtue of a royal decree in 1614. It also took over the monopoly of its commercialization in 1740, with the creation of the Royal Company of Commerce of Havana, which marked the beginning of one of Cuba's first and most important industries.

Although tobacco is harvested in almost all Cuban provinces, the best soil for this plantation is located in the eastern province of Pinar del Rio - especially in Vueltaabajo - considered the region of the world's best tobacco.

A perfect combination of soils, climate and humidity results in a product regarded as unique in the world, because of its aroma, color, texture and taste. All this is essential when rolling the famous Havana cigars, whose demand is increasing among the most select aficionados.

<https://www.dtcuba.com/showreport.aspx?c=37&ref=dtcnews&lng=2>
<http://archive.is/cqlS8>



A Letter Concerning Toleration

A Letter Concerning Toleration by John Locke was originally published in 1689. Its initial publication was in Latin, though it was immediately translated into other languages. Locke's work appeared amidst a fear that Catholicism might be taking over England, and responds to the problem of religion and government by proposing religious toleration as the answer. This "letter" is addressed to an anonymous "Honored Sir"; this was actually Locke's close friend Philipp van Limborch, who published it without Locke's knowledge.

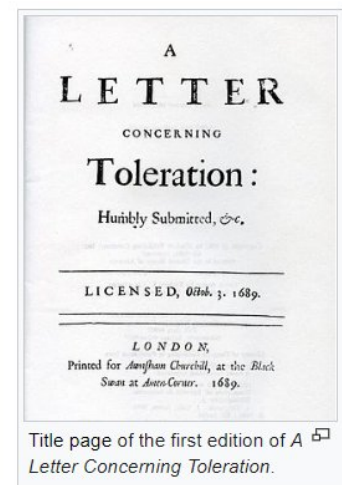
Background

In the wake of discovery of the Rye House Plot and Charles II's persecution of the Whigs, Locke fled England to Amsterdam, Holland in September 1683. Throughout his life, Locke had taken an interest in the debate about religious toleration. The question was much debated in Holland during Locke's stay and in October 1685 Louis XIV of France Revoked the Edict of Nantes that had guaranteed religious toleration for French Protestants.

In Holland, Locke met Philipp van Limborch, a Professor of Divinity, and it was to be a discussion with Limborch that persuaded Locke to temporarily put aside his work on *An Essay Concerning Human Understanding* and put forth his ideas on toleration. Locke wrote the *Letter* during the winter of 1685-86.

Argument of the *Letter*

One of the founders of Empiricism, Locke develops a philosophy that is contrary to the one expressed by Thomas Hobbes in *Leviathan*, in supporting toleration for various Christian denominations. Hobbes did allow for individuals to maintain their own religious beliefs as long as they outwardly expressed those of the state, however, and it has been argued that Locke's rejection of Catholic Imperialism was the ultimate basis for his rejection of government's interest in spiritual salvation.





David Bahr

Managing Editor, *The American Mind*

[Op-Eds](#)

ISSUES + SUBISSUES

Governance



NOV 25, 2018, *Forbes*

The Perennial Importance Of George Washington's 'Letter To The Jews Of Newport'

John Locke's *A Letter Concerning Toleration* (1689) is, along with his *Second Treatise of Government*, one of the Western Canon's most robust arguments for religious liberty and natural rights. Less well-known, but of perhaps greater importance to Americans, is George Washington's *Letter to the Jews of Newport* (1790), a missive infused with the Lockean spirit, uniquely addressed to the concerns of a young country, and, on account of our current troubles, much in need of repass.

A year into his presidency, Washington, with Secretary of State Thomas Jefferson, undertook a kind of listening tour throughout New England. On August 17th, 1790, he visited Rhode Island, the last of the original colonies to ratify the U.S. Constitution. The significance of the new president's arrival was not lost on the town fathers. Nor did it escape, in particular, the attention of Moses Seixas, an official of Yeshuat Israel, the first Jewish congregation in the state, who delivered the following [public letter](#) to Washington:

In fact, John Locke is responsible for laying the foundation for the first model of separation of church and state. I can only assume that he was Jewish, but I cannot confirm it. The fact that he fled to Amsterdam when King Charles II clamped down on the Whigs suggests he was.

Constitution of Carolina

Appraisals of Locke have often been tied to appraisals of liberalism in general, and to appraisals of the United States. Detractors note that (in 1671) he was a major investor in the English slave-trade through the *Royal African Company*. In addition, while secretary to Shaftesbury, Locke participated in drafting the *Fundamental Constitutions of Carolina*, which established a feudal aristocracy and gave masters absolute power over their slaves. For example, Martin Cohen notes that Locke, as a secretary to the Council of Trade and Plantations (1673–1674) and a member of the Board of Trade (1696–1700), was in fact, "one of just half a dozen men who created and supervised both the colonies and their iniquitous systems of servitude." Some see his statements on unenclosed property as having been intended to justify the displacement of the Native Americans. Because of his opposition to aristocracy and slavery in his major writings, he is accused of hypocrisy and racism, or of caring only for the liberty of English capitalists. Locke also drafted implementing instructions for the Carolina colonists designed to ensure that settlement and development was consistent with the Fundamental Constitutions. Collectively, these documents are known as the Grand Model for the Province of Carolina.

https://en.wikipedia.org/wiki/John_Locke



<https://www.history.com/topics/british-history/john-locke>

<http://archive.is/JiMq9>



SHOWS THIS DAY IN HISTORY SCHEDULE TOPICS STORIES

UPDATED: SEP 20, 2019 · ORIGINAL: NOV 9, 2009

John Locke

CONTENTS

1. [John Locke's Early Life and Education](#)
2. [John Locke and the Earl of Shaftesbury](#)
3. [John Locke's Publications](#)
4. [John Locke's Views on Government](#)
5. [John Locke's Death](#)

The English philosopher and political theorist John Locke (1632-1704) laid much of the groundwork for the Enlightenment and made central contributions to the development of liberalism. Trained in medicine, he was a key advocate of the empirical approaches of the Scientific Revolution. In his "Essay Concerning Human Understanding," he advanced a theory of the self as a blank page, with knowledge and identity arising only from

accumulated experience. His political theory of government by the consent of the governed as a means to protect the three natural rights of "life, liberty and estate" deeply influenced the United States' founding documents. His essays on religious tolerance provided an early model for the separation of **church and state**.

Then we see that Jews dominated the Portuguese slave trade in the Caribbeans and South America. We see them in Guinea. Every year they received 3,500 African slaves.

Portuguese in West Africa and Slavery

By constanca on July 17, 2015

Africans were most viable economically for this exploitation because of their superior resistance to diseases and willingness to work.

All together over four centuries about ten million African slaves were transported to the Americas, more than six million of them during the 18th century when prices rose steadily. Africans were most viable economically for this exploitation because of their superior resistance to diseases and willingness to work. Native Americans died in enormous numbers as a result of contact with Europeans, and Europeans themselves were three times more likely to die of disease in America than Africans. Thus a greater percentage of the crews on the ships died during the passage than the slaves in miserable conditions. More slaves were continually needed, because only half as many women were transported as men, and the raising of children was difficult.

For fifty years after 1482 over 400 kilograms of gold were sent annually from El Mina ("The Mine") to Lisbon, Portugal. Led by Tengella and his son Koly, the Denianke Fulani fought a war against Mali between 1481 and 1514. Tengella invaded Zara but was defeated and killed about 1512 by the Songhay; Tengella had led the Fulani into Futa Toro and Jolof. Mali retained authority from Gambia to Casamance, and the *mansa* maintained diplomatic and trade relations with the Portuguese. Mansa Mahmud III in 1534 received envoys from Joao de Barros, who governed at Fort Elmina. The Portuguese transported slaves from Benin and the Kongo to Elmina to sell them to interior merchants; but Portuguese king Joao III (r. 1521-57) declared this illegal, because the slaves were becoming Muslims.

Portuguese Jews and criminals were sent to colonize the island of Sao Tomé in the Gulf of Guinea, as the slave trade was organized. In 1506 Pereira wrote that every year they were getting 3,500 slaves, plus ivory, gold, and cotton. Portuguese established sugar plantations worked by slaves on Sao Tomé, and as late as 1560 this island was exporting twice as much sugar as the Caribbean island of Española. The Portuguese took over the Cape Verde Islands in 1484 and required a license to travel to Guinea in 1514. By 1582 the Cape Verde Islands had 1600 Europeans, 400 free Africans, and 13,700 slaves. By 1600 Sao Tomé had imported 76,000 slaves as compared to 75,000 for all of Spanish America and 50,000 for Brazil. French raiders captured 300 Portuguese caravels between 1500 and 1531, and the French increased their trade on the Guinea coast. Starting in 1553, English ships began visiting and for a while were



<http://www.worldheritageofportugueseorigin.com/2015/07/17/portuguese-slavery-in-west-africa-and-slavery/>

<http://archive.ph/emOou>

Jews dominated the Portuguese slave trade in Curacao and Suriname. And we see the Jews in the colony of Cayenne. We see them again in Cuba and Brazil.

History of the Jews of the Caribbean , by Ralph G.Bennett

By constancia on July 26, 2015

in 1497 the Portuguese government banished Jews from that country as well. Many of the Jews fled to other more hospitable European countries, such as Holland, but some sailed to Brazil to start over in this Portuguese territory.

Among Jews settling in Dutch territories, David Cohen Nassy played a part in the history of both Curacao and Surinam. Nassy was born in Portugal in approximately 1612 as Christovao da Tavora. With the Portuguese Inquisition behind him and with religious freedom in Holland ahead of him, young da Tavora headed for Holland where he changed his name to Joseph Nunes da Fonseca. This was done probably either to protect his family still in Portugal, or just to make it harder for anyone to find him. He emigrated to Brazil, but was driven away during the war between Holland and Portugal. In 1662, he and a financier, Abraham Cohen, established a colony in Cayenne, which was later French Guiana. By this time, he had adopted the name of David Cohen Nassy. He received a charter from the Dutch West Indies Company to start a new Jewish settlement in Curacao, but eventually moved on to Surinam. He founded the early Jewish colony in Surinam in the Joden Savanne. When the slave revolts started, he organized the other Jewish plantation owners to try to combat the raids of the runaway slaves. He was killed during a foray into the jungle in search of one of the slave encampments. The community he founded in the Joden Savanne was decimated by the French in 1712 during an attempt to capture Surinam from the Dutch. His two sons, Samuel and Joseph Cohen Nassy, were also military leaders. There was never much of a Jewish population on the largest Caribbean island, Cuba.

A Jew, Luis de Torres, was on one of Columbus's ships for the 1492 journey and served as an interpreter. It is believed that de Torres settled in Cuba. Spain's Inquisition spread to its colony of Cuba, and Cuban Jews were its victims as late as 1783. The Inquisition was not officially abolished until 1823. Although Jews have been on Cuba for centuries, they were only lawfully allowed to settle in 1881 and still suffered legal discrimination until after the Spanish-American war. In 1898, they were finally allowed to publicly worship and built a synagogue or the congregation.

The history of Jews in the Caribbean is one that is not well known. Their place gets lost in more colorful tales of Spanish conquistadors, cutthroat pirates, and continual battles between the European powers over territory. But their importance cannot be underestimated. A Jew introduced sugar cane to the Caribbean; this crop was the mainstay of the economy for several hundred years.

Jews started trade routes between the islands and their mother countries. As we have seen, the Caribbean Jewish merchants were so successful that the other businessmen often persuaded their governments to tax or restrict Jewish trade. In spite of these attempts to put them out of business, Jewish communities flourished. In a time when the United States did not exist but was itself no more than a set of colonies, Jewish settlers looked to the religious and economic freedom they found in the New World to make new lives for themselves. We know Jews fleeing Brazil went to North American colonies as well as to the Caribbean. The Caribbean congregations helped support the Jewish communities that were starting in the United States. We know there was much travel and trade between the communities in the "future" United States and the Caribbean. In fact, the Jews of the Caribbean are regarded, by many scholars, as the "missing link" in the Jewish settlement of the early United States. It is clear that as Europeans fanned but to set up colonies in the Western Hemisphere, the Jews were among the vanguard of the settlers who made important contributions in the colonization of the "NewWorld."

<http://www.worldheritageofportugueseorigin.com/2015/07/26/history-of-the-jews-of-the-caribbean-by-ralph-g-bennett/>

<http://archive.ph/D3kcb>

Jews dominating the Portuguese slave trade in Cayenne and even created their own colony with slaves.



Stichting Jodensavanne
Jodensavanne Foundation

[HOME](#)
[EDUCATION](#)
[NEWS](#)
[PROJECTS](#)
[JSF COMMUNITY](#)
[TRAVEL INFO](#)
[GALLERY](#)
[ABOUT US](#)

Jewish Colonization: 1664 -1832



Jodensavanne around 1800 by Hottinger (Archive JSF)

In 1664 around two hundred Sephardic Jews arrived from Cayenne, which was captured by the French from the Dutch. The leader of the first Jewish colonization efforts in the Americas was David Cohen Nassy (1612-1685), a Converso, who bore the dual aliases of Joseph Nuñez de Fonseca and Christovão de Tavora. Nassy lived in Dutch Brazil and later became a "patroon" (professional colonizer), a position created by the Dutch West India Company in 1629 to encourage colonization in the New World. The patroons were the administrative and judicial leaders of these colonies. Nassy set out to establish settlements for fellow Sephardim, many of whom, like himself, had been New Christians before openly returning to the Jewish faith in their lands of refuge. The forced apostasies of Iberian Jews to Christianity (in Spain in 1391 and in Portugal in 1497) gave rise to the phenomenon of crypto-Judaism, whereby professing Catholics of Jewish ancestry continued to identify as Jews or to secretly practice Judaism.

In the beginning David's community was called "Congregation of Cayenne". In 1665 the Jews got important privileges from the English colonial government: free expression of religion and permission to build a synagogue, freedom of ownership, the right to have their own judicial court and educational system, and the right to have an own militia. In the same year the Jewish Nation achieved a piece of land close to the Cassipora Creek to build a synagogue and to layout a cemetery. Shortly afterwards, the community moved to a hill overlooking the River. The Dutch who came into power after the English maintained these privileges. The Jews were occupied with agriculture, especially sugarcane farming. Other products they traded were coffee, cacao and timber.

[Donate online](#)

[See also](#)

[Remnant Stones: The Jewish Cemeteries and Synagogue of Suriname](#)
[Follow us on facebook](#)
[View our location](#)


<http://www.jodensavanne.sr.org/smartcms/default.asp?contentID=654>
<http://archive.ph/MYiXI>

Jodensavanne

Jodensavanne (Dutch, "Jewish Savanna") was an agricultural community in Suriname, South America established by Jews fleeing persecution in Spain. It was located in Para District, about 50 km (31 mi) south of the capital Paramaribo, on the Suriname River. Sugarcane plantations were established and slaves used. The colony faced an attack and heavy levies imposed by a French captain, competition with sugar beets, disease and revolts from indigenous people and slaves. The community eventually relocated to the capital of Paramaribo. Clearing of grave-sites and maintenance of the synagogue ruins has taken place in the 21st century.

<https://en.wikipedia.org/wiki/Jodensavanne>
<http://archive.is/47ngq>

And in Suriname, there were Black Jews. Now, how did that happen?

THE UNIVERSITY OF ARIZONA

APPLY · VISIT · GIVE

[Submit a Story Idea](#) [Contact](#)



Search 

TOPICS ▾

BLOG

CALENDAR

UA IN THE NEWS

NEWSROOM

UA@WORK

SIGN UP FOR UANEWS

Town/Gown Lecture Examines Roll of Black Jews in Suriname

By University Communications | Jan. 17, 2007

▼ RESOURCES FOR THE MEDIA ▼

How do we account for the appearance of free Black Jews and what innovation do they bring to social thought in the former South American Dutch colony of Suriname?

The annual Town Gown Lecture, sponsored by the

WHEN

Wednesday, Feb. 7, at 7 p.m.

WHERE

Aerospace and Mechanical Engineering Auditorium

I'm going to pause here to grab some food. But before I do, take a look at all of these slave plantation homes owned by Jews. Is that the "White supremacy" they're talking about?

Venezuela Boundary Commission, vol. iv, Atlas, p. 43, Washington, February, 1897.)

I have selected in the following list those plantations which evidently belonged to Jews. I have used as guide the names of the owners, which are a pretty certain indication; where I have been in doubt, I have indicated the doubt by an interrogation point. The names given to the plantations might have served as an additional check; but by the side of names which are undoubtedly Jewish, *e. g.*, Rama, Carmel, Hebron, Moria, Mahanaem, Sucoht, Bersaba, Nahamoe, Haran and Petak Enaim, occur others of native or Dutch origin. For the sake of easier reference I have added the names of the Plantations in parentheses. With the exception of three on the Caswinika Creek, all are along the River Surinam—showing, how the Jews, even here, naturally clustered together. On the Corropine Creek and the River Para, there are some plantations belonging to a family Pallak. I am not sure that this is a form of “Pollak,” and have, therefore, omitted it. The numbering is that of the map itself.

PLANTATIONS ON THE CASWINIKA CREEK. ¹	ACRES.
F. E. R. R. de Prado (Waico rebo).	2300
I. Pardo (Prado?).	300
K. G. Jacobs (?).	

PLANTATIONS ON THE SURINAM RIVER.	ACRES.
15. Widow of Jo. Co. Nassi (Porto Bello).	800
20. Sa. Meza.	1000
21. Ishak de David Meza (Venetia).	1000
22. Solomon Meza (d'Otan).	1000
23. I. Gr. de Fonseca (Carmel).	
24. Abraham Cohen Nassi (Kayam).	
25. David Cohen Nassi (bon Esperansca).	

¹ An offshoot of the Comowine River.

PLANTATIONS ON THE SURINAM RIVER.	ACRES.
26. Abraham de Brito (Guerahr).	
27. Moses Nuñez Henriquez (Hebron).	
28. David de la Pera (Abocha Ranza).	
29. David idem (Warjamoe).	
30. Ab. Mementon (Byanerahr).	600
31. Ab. H ^z de Barios (Moria).	
32. Ab. de Pinto (Cadix).	400
33. Ab. Bueno : bibax.	
34. Widow of Sam. de la Para (Anca doel).	
35. Heirs of Sam. Co. Nassi (Inveja).	
36. Ab. Nun. Henriq ^z .	
37. Jac. Gabai Crasto (Jeprens).	
38. Neph. Messias (Porfio).	
39. Is. Careleo (Lucha d'Jacob).	2250
40. Widow of Sam. de la Para (Anca).	1050
43. Jac. Gab. de Crasto.	
44. Heirs of Moses Cotinhio (Retiro).	
45. Heirs of Meza (Quamabo).	
46. Sam. d'Avilar (la Diligenza).	1775
47. Joode Savane.	
48. Jac. H ^z de Barios.	800
49. Iz. Uz. de Avilas.	800
50. Jac. H ^z de Barios (Uncultivated).	
53. Widow of Gab. Baeza (Mahanaem).	
54. David d'Iz. Messias (Floreda).	
55. Ab. Fonseca Meza (Abroea).	
57. Mord. M. Quiro (Klyn Amst.)	110
58. Mos. C. Baeza (Sucoht).	200
59. Heirs of Mess. Penco (Wayapinnica).	550
60. Widow of Ab. M. Maeza (Bersaba).	250
61. Heirs of B ⁿ H ^z Granada (Pomibo).	
62. Heirs of Jos. Arias (Guillgall ?).	500
63. Bene H ^z Granada (Nahamoe).	450
64. Jos. Coh. Nassi (la Confianza).	430
67. B. H ^z Granada (Zaut Punt).	1558

PLANTATIONS ON THE SURINAM RIVER.		ACRES.
68.	Moses Naar (Sarga).	
69.	Is. de David d'Meza (Boavista).	
70.	Heirs of Granada (By Zaut Punt).	1000
71.	M ^s de Britto (Vrapanica ?).	100
72.	Widow of Coc. Nassi (de Sonusco).	750
73.	Is. de Britto (de Goede Fortuyn).	1081
74.	Ab. Dovalle (?).	250
75.	Is. Henriq ^z (Jusego).	140
76.	Ab. Pinto.	224
77.	Is. Carilho (Roode Bank).	1700
78.	Ab. & Is. Pinto (Stretta Nova).	1800
79.	Ard' Ab. da Costa (Aboa Pas).	1042
80.	Heirs of Baeza & da Costa (Cabo Verde).	
81.	Jos. Gabay Faro (Gooscen).	1452
82.	Iaq ^s de Prado (la Recuperada).	288
83.	Pardo Gen ^t Carthago (Rake Rak).	400
84.	Mos. Isidro (de Goe de Buurt).	
85.	Widow of Ab. de Pina (Beherseba).	
86.	Sam. Uz. d'Avilar (de 3 gelroeders).	1000
	1. Widow of Jac. Uz. d'Avilar (Restaurada).	1200
	2. Esth. Lorenzo.	200
	3. Beni H ^z Moron (Klyn Curacau).	
	4. Iac. de Pina (Haran).	130
	5. Iac. Coh. Nassi (Petak Enaim).	130
	6. Dav. Uz. d'Avilar (Parmllk ?).	130
	7. Heirs of Sol. Ies. Levi.	300
89.	Heirs of Ab ^m Arias (Gelderland).	

The second map bears the title : Nieuwe Kaart van. . . . Suriname, Comowini, Cottica, en Marawini. . . : met naauwkeurige aanwyzinge van alle de Steden, Sterktens en Plantagien. . . T Amsterdam by J. Ottens.¹ This map is

¹ According to Van de Aar, Ottens was an engraver who lived during the first half of the eighteenth century.

Okay, back to the Caribbeans... Goree Island is known as the "Auschwitz" of the Black Holocaust. How fitting is it that the name is the same name of the people who believe they have a copyright on pain? Especially since Goree Island was Jewish handiwork (no pun intended).

Jews warehoused so many African slaves in Barbados that Gentile authorities moved to limit the number of captives they could possess.

Jews became the major traders in "**refuse slaves**"—Africans who were weak and sick from the **Middle Passage** voyage. Jewish traders "**fattened them up**" and sold them at a profit.

Jews set up **militias** with the sole purpose of fighting the **Black Maroons**, the escaped Africans who were fighting to free their enslaved brethren. The Jewish militias murdered the Maroons and **cut off their hands to award as trophies**.

The first Hebrew poem written in the "New World" was a bitter attack on the Black Maroon leaders.

Jewish scholars **Isaac and Susan Emmanuel** reported that in **Curaçao**, which was a major slave-trading depot, "the shipping business was mainly a Jewish enterprise." **Rabbi Marc Lee Raphael** wrote that in Curaçao in the seventeenth century, as well as in Barbados and Jamaica in the eighteenth century, "Jewish merchants played a major role in the slave trade."

A Jewish shipper had a monopoly on trade to the notorious slave dungeon at **Gorée Island**—the Auschwitz of the Black Holocaust.

Not only was the "Auschwitz" of the Black Holocaust the handiwork of Jews, it was Jews who ran the triangle trade between Bordeaux, Goree Island, and Saint Louis. There are so many Jews on this page, I had to highlight the whole page, and they connect to more I need to research.



WHAT HAPPENED TO HAITI AND WHAT TO DO ABOUT IT

REV. JEAN VANES NICOLAS



Rev. Jean Vanes Nicolas

The Jews organized the direct triangular trade between Bordeaux, the Gorée Island, and Saint Louis to the south of Saint Domingue.

In addition to Jews in the south (Jacmel, Aquin, at Cayes, St. Louis du Sud, and Jérémie), we also find Jews in Cap François, the capital of the colony until 1749, Port-de-Paix, Port au Prince, Leogane, and Petit Goave. According to Isaac and Suzanne A. Emmanuel,³¹ eighty Jewish families, originally from Curacao, settled in permanent residence at Cap François. The Royal Hospital in Cap-Haïtien held two cemeteries, one for Christians and one for Jews.³² Several Jewish families also resided in nearby Port-de-Paix, at one time the capital of the colony, including the Nard, Henriquez de Benjamin, Ravel, and the Pereira families.³³ Simon Isaac Henriquez Moron became a well-known planter and businessman in the region name as La Grande Anse. The capital of that area bears the Old Testament name of "Jeremie" (Jeremiah).³⁴ In Les Cayes area, father le Ruzic, tells of the presence of "Depas and Levi". As to the Depas family, they were numerous—Jean, Salomon, Pierre, Louise, and others living there. There were also several Athias, Cardoso, and Suarez.³⁵ Many Jews were also trading at the port city of Jacmel, such as Immanuel da Costa Gomez, David Lopez Raphael, Joseph Cohen Peixotto, Salomon Calvo, and David Abinun de Lima, and David and Abraham Jesurun.³⁶ Many Jewish traders and rum producers such as Morales, Leon, de Marchena, Penha, Naar, Victoria, Gomes Casseres, Daguiard, Del Valle, Campos, Rabbah, Nunes, Redondo, Robles, and Motta among others travelled all over the colony and supplied goods and manpower for the plantation and alcohol for workers, wine for officials and planters.³⁷

³¹ History of the Jews in the Netherlands Antilles, 2 vols.

³² James McClellan III. Saint Domingue in the Old Regime, p. 92

³³ Wolf, II, and Maxwell Whiteman: The History of the Jews of Philadelphia, from colonial times to the Age of Jackson, Philadelphia, Pa. 1957

³⁴ Jean Fouchard, Marons de la Liberté, Paris, 1972

³⁵ le Ruzic: Document sur la mission des Freres Precheurs de Saint Domingue (du schisme au Concordat) Lorient, 1922; Moreau de Saint Mery: Description de la Partie Francaise de Saint-Domingue

³⁶ cf Emmanuel, Jews of Antilles, pp 282 n.3

³⁷ Emmanuel, Jews of Antilles p.829 [Moreau de Saint Mery in Lois et Constitutions, IV, 260-261.

One of the major slave trading families of Bordeaux, Goree Island, and Saint Louis was the Gradis Family. So much so, they had a street named after them to represent their involvement. 221 SHIPS from them alone.

Raoul Gradis

https://en.wikipedia.org/wiki/Raoul_Gradis
<http://archive.is/wip/ruijI>

Raoul Gradis (15 June 1861 – 18 June 1943) was a French painter, composer and shipowner.

Origins

Raoul Gradis was the son of Moïse Henri Gradis (1823–1905) and Hanna Claire (Brandame) Gradis (1835–1925). His family was Jewish, and had probably moved to Bordeaux from Portugal around 1495. From 1685 onward the Gradis family was a wealthy line of merchants and shipowners. They corresponded with all the main markets of Europe, and were prominent in trade between France and the Caribbean, Canada and the United States. From before the French Revolution the family was recognized as leaders of the French Jewish community. The family company *David Gradis & fils* traded in wines, spirits and fabrics. The Gradis house received important privileges, particularly in Martinique and Saint Domingo, in return for their services to the state. Raoul's father Henri Gradis, who was deputy mayor of Bordeaux, wrote a history of Bordeaux and several literary works.

Early life

David Alexandre Raoul Gradis was born in Bordeaux on 15 June 1861. Raoul Gradis enlisted in the army in 1881, became a lieutenant in 1884, then was made captain in the 23rd territorial artillery regiment.^[*citation needed*] He studied painting under Maxime Lalanne at the Ecole des Beaux-arts de Bordeaux, then under Ferdinand Humbert and Henri Gervex at the Ecole des Beaux-arts de Paris. He exhibited at the Salon des Amis des Arts from 1886, and was a member of the Salon. Gradis wrote several musical works including "Poem for piano and violin." He was an associate of the Society of French Artists and a member of the *Philomathique* Society of Bordeaux.

Raoul Gradis married Suzanne Fould in 1888. His wife was daughter of Paul Fould, Master of Requests of the French council of state, and Eve Mathilde de Günzburg. Her maternal grandfather was baron Joseph de Günzburg of St. Petersburg, Russia. Their children were Gaston Gradis (1889–1968), Marie-Louise Rachel Minna Blanchy (born 1894), who married Bernard Blanchy, and Jean Gradis (1900–1975). In 1899 his sister Esther Lucie Gabrielle Alice Emma Gradis (1866–1925) married Georges Julien Schwob d'Héricourt. Georges Schwob d'Héricourt became Raoul Gradis's business partner.

Later career

Raoul Gradis succeeded his father as head of the Maison Gradis 1905, working with Georges Schwob d'Héricourt.^[*citation needed*] During World War I (1914–18) "David Gradis et Fils" was responsible for ensuring France's entire supply of sugar. Raoul's sons Gaston and Jean Gradis served on the front as artillery officers. In 1921 Raoul Gradis and Georges Schwob d'Héricourt changed the name of *David Gradis et Fils* to the *Société française pour le commerce avec les colonies et l'étranger* (SFCCE). Georges Schwob d'Héricourt was president and Raul Gradis vice-president.

Gradis was president of the Union for Assistance of the 16th arrondissement of Paris and a member of the International Assistance Society, the Committee for Disaster Relief of Martinique, the committee of the Philanthropic Society and the General Council for extinction of begging in Bordeaux. He was made a Knight of the Legion of Honour and received the Ordre des Palmes Académiques, Royal Order of Cambodia and Order of Glory (Tunisia).

During the first part of World War II (1939–45) Raoul Gradis was president of the Jewish Consistory and head of the Jewish community in Bordeaux. On 6 June 1942 Raoul Gradis received his yellow star (badge of a Jew) from the police, but did not have to make it himself or to supply the textile used. In August 1942 Gradis asked for an exemption from the restrictions on movement imposed on Jews. He explained that at the age of 81, with a broken arm, he would like to go to the house in the country 15 kilometres (9.3 mi) from Bordeaux that his family had owned since 1680. He had respected the new decrees and had resigned from the vice-presidency of his business. His property had been seized and his home in Lormont had been requisitioned by the occupying forces. He noted that his son Gaston had been exempted from restrictions due to his service in the First World War. On 2 September 1943 SS Captain Doberschütz rejected the request.

Raoul Gradis died on 18 June 1943.

Raoul Gradis



Gradis c. 1940

Born	David Alexandre Raoul Gradis 15 June 1861 Bordeaux, France
Died	18 June 1943 (aged 82)
Nationality	French
Occupation	Painter, composer and shipowner



WIKIPEDIA
The Free Encyclopedia

Main page
Contents
Current events
Random article
About Wikipedia
Contact us
Donate

Contribute
Help
Community portal
Recent changes
Upload file

Tools
What links here
Related changes
Special pages
Permanent link
Page information
Wikidata item
Cite this page

Languages
Français Edit links

Print/export
Download as PDF
Printable version

Article Talk

Read

https://en.wikipedia.org/wiki/Henri_Gradis
<http://archive.vn/rj22Z>

Henri Gradis

(Redirected from Moïse Henri Gradis)

Moïse Henri Gradis (30 July 1823 – 23 January 1905) was a French businessman and historian.

~~JEWISH~~

Life

Moïse Henri Gradis was born on 30 July 1823 in Bordeaux. He came from a family of prominent Bordeaux merchants who had flourished in the 18th century but were ruined by the French Revolution and the insurrections in Santo Domingo and Martinique. His parents were Benjamin Gradis (1789–1858) and Laure Sarah Rodrigues Henriques (1803–46). In 1853 he married Claire Brandame (1835–1925). Their son was Raoul Gradis (1861–1943). Their daughter Emma Gradis married Georges Schwob d'Héricourt in 1889.

The *Maison Gradis* recovered, and by 1892 was selling sugar from several producers in Bordeaux, Nantes and Marseille. Henri Gradis was deputy mayor of Bordeaux in 1864 and 1876. He was also author of a history of Bordeaux and several other literary works. His history of the 1848 revolution won praise for its accuracy and lack of bias. Moïse Henri Gradis died in Paris in 1905. He was succeeded at the *Maison Gradis* by his son Raoul.

Publications

- *Measure for Measure*, by William Shakespeare (translation, 1847)
- *Réflexions sur le christianisme, suivies d'une lettre à un jeune Israélite* (1847-1850)
- *Histoire de la guerre de 1870* (1870)
- *Notes sur la guerre de 1870 et sur la Commune* (1872)
- *Histoire de la révolution de 1848*
- *Judaïsme et christianisme* (1874)
- *Notice sur la Famille Gradis et sur la Maison Gradis et Fils de Bordeaux* (1875)
- *Introduction à l'histoire du peuple d'Israël; judaïsme et christianisme* (1876)
- *Polyxène, drame antique en 4 actes et en vers* (1881)
- *Jérusalem, drame en 5 actes et en vers* (1883)
- *Histoire de Bordeaux*. Bordeaux: Féret. 1901. p. 459. Archived from the original on 2015-12-22. Retrieved 2014-11-24.
- *Le peuple d'Israël* (Paris, 1891)

Moïse Henri Gradis



Henri Gradis, president of the Consistoire israélite de Bordeaux 1892-1905

Born	30 July 1823 Bordeaux, France
Died	23 January 1905 (aged 81) Paris, France
Nationality	French
Occupation	Businessman and historian
Known for	<i>Histoire de Bordeaux</i>

Classifieds | Currency exchange | Newsletter

[LOGIN / REGISTER](#) | [BASKET](#)

The

Connexion

French news and views

<https://www.connexionfrance.com/French-news/Bordeaux-street-signs-acknowledge-slave-trade-past-rather-than-removing-or-changing-them>
<http://archive.is/oeTRo>

14 JUNE 2020

[HELPGUIDES](#) | [SHOP](#) | [LATEST ISSUE](#) | [SUBSCRIBE](#)

[French news](#)
[Practical](#)
[Comment](#)
[Mag](#)
[People](#)
[Community](#)
[What's On](#)
[Video](#)

[directory](#)
[classifieds](#)

[ALL SECTIONS](#)

[HOME](#) > [FRENCH NEWS](#) > BORDEAUX: STREET SIGN CHANGE TO ACKNOWLEDGE SLAVE TRADE PAST

FRENCH NEWS

Joanna York

Fri 12 Jun 2020 11h00

530 words

0



Featured Helpguide / Shop item

Click for details

Most Read

Are you rich? New report defines what 'rich' means in France

France opens to visitors from Europe from Monday

When will UK-France ferries resume normal service?

When will France open its borders to visitors?

Binman suicide after sacked for drinking beer gift

Most Commented

Streets in Bordeaux that are named after slave traders have been modified to add historical context, rather than being removed, amid wider debate over whether the country should tear down symbols of slavery.

Five street name plaques bearing the names of slave traders in Bordeaux (Nouvelle-Aquitaine) have been modified to add historical information, as part of a project to acknowledge the city's history as a slave port.

As statues of slave traders are torn down in the US and UK amid wider anti-racism protests, Marik Fetouh, deputy mayor and head of equality and the fight against discrimination in Bordeaux, said: "[The issue] definitely resonates with current news at the moment, where we've seen people pulling down statues."

As opposed to removing the road names, he said the city of Bordeaux wanted to make them a "teachable memory", and instead add context and historical information to the signs.

The sign on Rue David Gradis for example, explains that its namesake "sent 221 ships to the colonies from 1718-1789, of which 10 were used in the slave trade". The sign also has a QR code that directs users to a web page for more detailed information.

Bordeaux: Street sign change to acknowledge slave trade past



In Paris a statue of slave trader Colbert, which sits outside the Assemblée Nationale, is drawing debate

I must tell you this. IT WAS GERMANS WHO FIRST ABOLISHED SLAVERY! The 1st in history! I have to wonder if this has anything to do with what Jews have done to Germans in WWI, German Revolution (led by Jews), & their declaration of war on Germany in 1933.

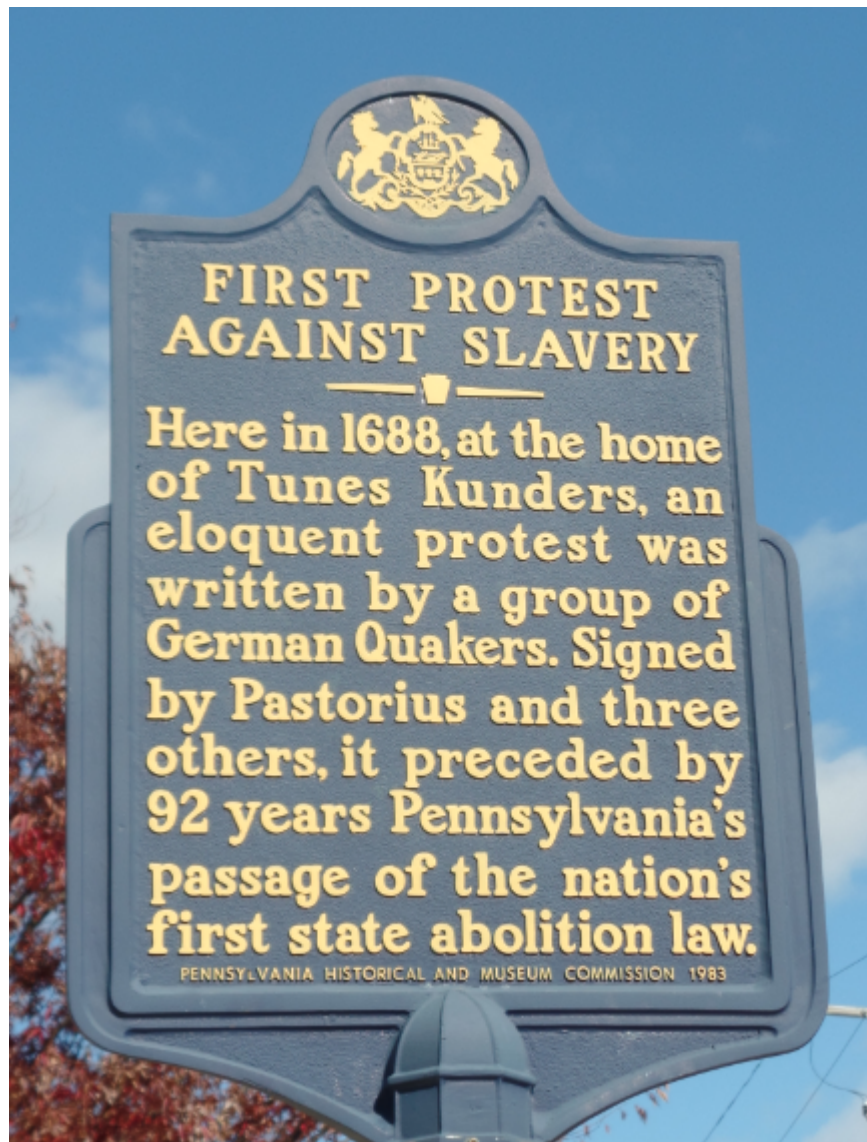


On this Site stood the house of
THONES KUNDERS
One of the thirteen Settlers
of Germantown in 1683

Here was the first Meeting place
of the Society of Friends
in Germantown

From Members of this Meeting
went forth in 1688 the first
formal protest in America against
HUMAN SLAVERY

ERECTED BY
THE SITE AND RELIC SOCIETY
1901



But back to the Caribbeans. I'll have to move on eventually because I want to get back to the states. Mordecai Gomez (aka Luis Moises Gomez). He owned 2 slave ships and used government ships to transport Africans to the Caribbean. Ships: Hester Elizabeth

Mordecai Gomez

Mordecai Gomez

Mordecai Gomez must have been a prominent man during the early 1700s because I was able to find considerable information on him. To switch up the order, I began my journey into Gomez's life at the Municipal Archive, and found a death certificate that recorded the birth of Mordecai Gomez in 1688 on the island of Jamaica, and his death on November 1, 1750 in New York. He was born to Luis Moses Gomez who was a very notable merchant of his time. My research continued back at the genealogy database on the first floor on the New York Public Library. Mordecai Gomez was married to Esther Rachel Campos of Jamaica, and had three children: Moses, Issac and Jacob. Unfortunately in 1736, Esther Gomez passed away at the young age of forty-one. Five year later, Gomez got remarried to Rebecca Haim de Lucena, through whom Gomez had four children: Moses Mordecai, Eve Esther also known as Hester, Rachel and Abraham.^[1] The children from the first marriage were protected by the marriage contract dated April 23, 1741. Gomez married off his daughter, Eve Esther to Uriah Hendricks, which united two of the most prominent **Jewish** families together.

The role of Gomez during the trials was observed in the Horsemenden journal. Daniel Horsemenden records in his journals that since Mr. Mordecai Gomez was bilingual, he was the sworn interpreter at the trials, since some of the slaves required translation.^[2] This made him a well-respected man in the community. During the second trip to the New York public Library, I found that after he became a freeman of New York on June 7, 1715, Mordecai Gomez was elected collector of the East Ward in 1723.^[3] In 1733, a group of merchants petitioned for public control to insure higher quality of the flour that was intended for export, and Mordecai was one of them who initiated the petition.^[4] Mordecai Gomez was a merchant and he did extensive trade in the Caribbean islands. He also owned two ships named Elizabeth and Hester, and they have been known to be involved in the slave trade.^[5]

References

1. ↑ Markens, Issac. The Hebrews in America. New York: Behrman's Jewish Book House, 1975
2. ↑ Horsemandan, Daniel, The New York conspiracy, or, A history of the Negro plot : with the journal of the proceedings against the conspirators at New York New York 1810
3. ↑ Lebeson, Anita Libman. Jewish Pioneers in America: 1492-1848. New York: Behrman's Jewish Book House, 1938
4. ↑ Calender of new York Colonial Commissions 1680 – 1770
5. ↑ Hershkowitz, Leo. Original Inventories of Early New York Jews American Jewish History, Vol. 90, New York 2002

Jewish Life in New York before 1800—Kohler. 81

The Gomez family appears to have been heavily engaged in foreign trade, to judge from references to its members and enterprises they were engaged in, individually and associated with others, Jews and Christians. On June 1st and 8th, 1710, Luis Gomez & Son petitioned for leave to export wheat, on the former date, in conjunction with Abraham De Lucena (II., 371.) The following year he asks to be relieved from the payment of duties on some wines. (II., 379.)

On Aug. 3, 1722, Luis and Mordecai Gomez and Lieut. Edward Smith ask for the appointment of an umpire in relation to some subject-matter not specified in this Calendar (II., 471.) The following December these two Gomezes petition relative to the merchandise and negroes imported in the ship Greyhound (II., 475), and the following day we learn that a Mr. Joseph Walton delivered a letter to Mr. Gomez as agent of the several owners of the cargo saved by H. M. ship Greyhound.

What do you know about Alexander Hamilton, one of America's founding fathers and 1st Secretary of Treasury? His step-father was Johann Levine (Jewish), and he attended a Jewish day-school. St. Croix was is called "Danish-controlled", but there were more Jews there than Danes.



Hamilton St Croix

Alexander **Hamilton** lived on the island of **St. Croix** between 1765 and 1772 (age 8-15). **Hamilton's** mother Rachael died in 1768, within a year or two after his father James had left the island. **Hamilton** gained invaluable experience working as a clerk for the mercantile firm of Nicholas Cruger and his partners. .

THE JEWISH NATION OF THE CARIBBEAN

THE SPANISH-PORTUGUESE JEWISH SETTLEMENTS IN THE CARIBBEAN AND THE GUIANAS



MORDECHAI ARBELL

Art. 1. That there shall exist but one Congregation in the island which shall be called Blessing and Peace, nor shall ten persons of the Jewish Religion be permitted to assemble together, so as to form a separate Minham [Minyan — ten males] or Congregation, except in houses of mourners, and that only in weekly days and not on Sabbaths or Festivals, which must be with the consent of the Parnas Presidente, nor shall there exist any religious society under any description whatsoever without being subject to and under the immediate direction of the Mahamad and Adjuntos of the Synagogue as is customary in all congregations....

... *Art. 5.* There shall not assemble to hold conversations in the environs of the Synagogue during service. The offenders shall be penalized with the sum of two dollars.

... *Art. 21.* No person or persons shall be allowed to hold any argument or dispute with any of the predominant religions on the island on religious subjects, that we may not therefore become hateful to our protectors and that the freedom which we enjoy may not be infringed. Offenders in this Article will be severely prosecuted.

... *Art. 24.* Finally we crave in behalf of our Nation that they shall enjoy the same rights and privileges as the Jewish Nation in the mother country fully enjoys and that our Mahamad and Adjuntos shall have the same power and authority invested in them as the Mahamad and Adjuntos in Copenhagen.²¹

ish cemetery, and the Savan cemetery in St. Thomas, and the Altona one, built when Savan became too small for the growing Jewish population, we observe that a large part are for Jews who were born in St. Eustatius. With the decline of St. Eustatius as a commercial center, St. Thomas under neutral Denmark, with its excellent harbor and strategic location, became very prosperous as a transshipment center, free port, and port of repair of sailing ships. This also attracted Jews from Jamaica, Curacao, and the U.S.A.

An added attraction to the Jews was the positive attitude of the Danish authorities towards the Jews. By Royal ordinance, on 29 March 1814, Denmark became one of the first modern European nations to pass laws for the protection of Jews, and by a Royal decree of 4 Aug. 1835, Jews were given freedom to intermarry with gentiles.²²

Thus whereas in 1801 one could count 9 permanent Jewish families on St. Thomas, the 1837 census shows the number of whites divided as follows: 250 Danes and Germans; 250 English, Scots, Irish, and Americans; 350 French and Italians; 150 Creoles; and 400 Jews.²³ While in 1850 in St. Croix, 372 Jews were counted,²⁴ the number of Jewish inhabitants in St. Thomas reached 800, accounting for more than half of the islands inhabitants.²⁵

The number of Jewish inhabitants in St. Croix diminished rapidly. As for St. Thomas —

If we observe the epitaphs of the St. Croix Jew-

21. Idem.

22. Jens Larsen, *Virgin Islands Story*, Philadelphia, 1950, p.152.

23. Idem, p. 154.

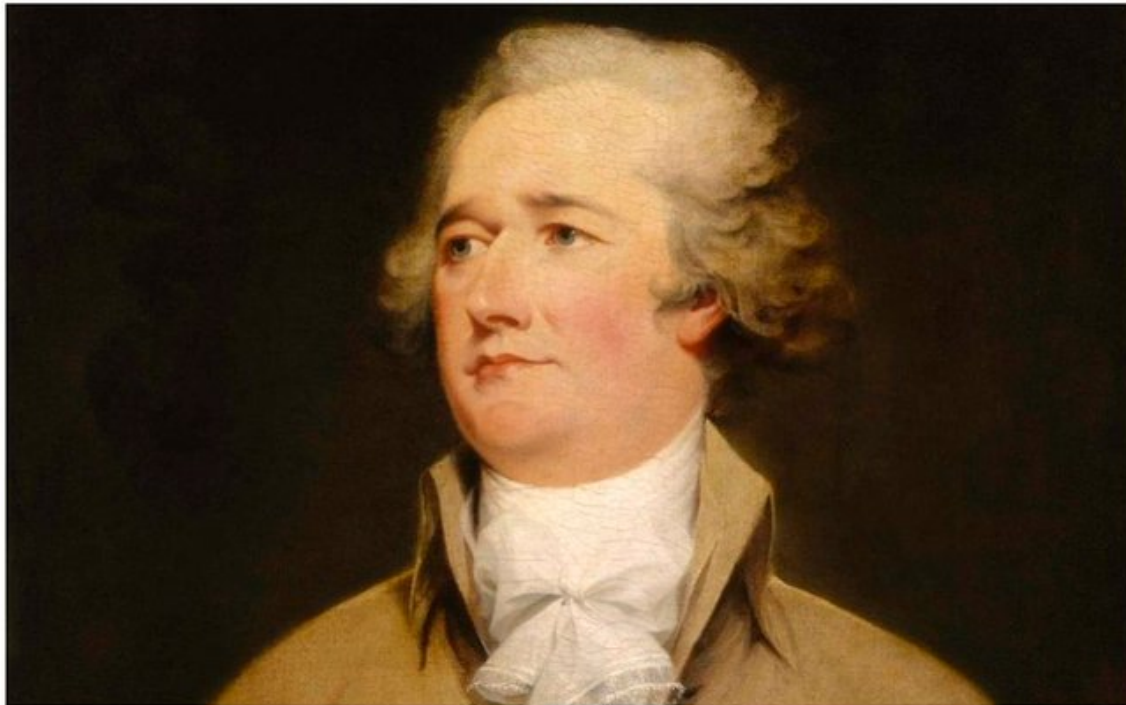
24. Idem, p. 196.

25. Bernard Postal and Malcolm Stern, *A Jewish Tourist Guide to the Caribbean*, 1971, U.S.A., p. 48.

CULTURE

Alexander Hamilton Was a Jewish Day School Boy

BY LEAH FALK



If you've ever wondered, amid the frenzy over the musical *Hamilton*, "But what's the Jewish angle?" have we got the story for you. Consider this about America's favorite 18th-century illegitimate statesman: As a boy, he attended the Caribbean equivalent of a Solomon Schechter Jewish day school.

Speculation about Hamilton's heritage has floated in and out of popularity for years - the British West Indies where he was born, where blacks, Sephardic Jews, and white British lived closely as a consequence of the sugar trade puts his mother Sarah Faucette's black or Jewish ancestry within the realm of possibility, though it hasn't been verified. But what we do know is that in Charlestown, Hamilton studied at a Jewish school run out of a local synagogue, having been barred from an Anglican education because his parents were not married.

His educational experience clearly had an effect on him later: He knew Hebrew, and maintained a reverence for Jews all his life, believing that the Jewish cause was perhaps part of a divine plan. Is it too much of a stretch to turn Hamilton's education into a campaign for day schools a la Levy's Rye famous "You don't have to be Jewish to love it"?

I'm getting burnt-out on this thread because I see no end in sight. I might just wrap it up soon leaving out so much detail, but for now, I pause with this question: Why is Jewish slave trafficking emerging as "exploration"?

<https://www.nytimes.com/1997/07/29/science/jewish-voyagers-to-the-new-world-emerging-from-history-s-mists.html>
<http://archive.is/OI1L3>

Jewish Voyagers to the New World Emerging From History's Mists

By ANDREE BROOKS JULY 29, 1997

AN enduring image of the earliest Europeans to arrive in the New World, with help from Hollywood, is an overdressed Conquistador, crucifix or sword held high, spreading salvation among the indigenous population.

That concept is now undergoing re-evaluation. For hidden under his breastplate, in spirit if not in fact, may well have been a Star of David; the crucifix more protective cover than symbol of a crusading zeal.

For the Jews were far more significant in the earliest exploration, settlement and development of the Caribbean and South America than has previously been acknowledged.

Why and how this happened and why it has received scant attention was the theme of a recent conference at the John Carter Brown Library at Brown University. Called "The Jews and the Expansion of Europe to the West," it brought together about 30 scholars from as far afield as Brazil and Holland and disciplines from economic history to anthropology.

Senator Tim Kaine said we created Slavery. And it really does make sense why he'd say such a thing. His biggest contributors in his last campaign were Pro-Israel and JStreet.



! Click Here For Coronavirus Updates

NEWS

JUNE 13, 2019

Bipartisan Cruz-Kaine Resolution Condemning Antisemitism Unanimously Passes Senate

WASHINGTON, D.C. – Today the United States Senate unanimously passed U.S. Sens. Ted Cruz (R-Texas) and Tim Kaine's (D-Va.) [bipartisan resolution](#) condemning all forms of antisemitism.

"In the United States, Jews have suffered from systematic discrimination in the form of exclusion from home ownership in certain neighborhoods, prohibition from staying in certain hotels, restrictions upon membership in private clubs and other associations, limitations upon admission to certain educational institutions, and

Moving back to the Britain's Royal African Company. Remember the posts about the Sheftall's? Well, the RAC gave them their very own ship and they went to Savanna, Georgia. I see a bunch of slave traders listed. I underline the ones I know about.

SOME NOTES ON THE EARLY HISTORY OF THE SHEFTALLS OF GEORGIA.

By EDMUND H. ABRAHAMS.

The Colonial history of our common country bears witness to the patriotic activity of the Jew, and no section owes more to his integrity, industry and love of country than the Empire State of the South.

On July 11, 1733, a tiny vessel rode the harbor of Georgia's first and then infant town Savannah. Ashore, all was excitement. The vessel bore news from home, but more portentous, it bore new colonists of an alien race.

After considerable opposition from the Directors of the Company who held the Royal Charter in England, permission had been obtained by certain Jews to brave the terrors of an unknown land in quest of a home and religious liberty. At their own expense, they obtained passage on this vessel, which had touched at Charleston, South Carolina, before its arrival in Savannah.¹

¹ EXTRACT FROM THE MINUTES OF THE TRUSTEES.

Palace Court. September 21st., 1732.

Commissions were desired by Thomas Frederick, Mr. Anthony da Costa, Francis Salvador and Alvares Lopez Susso, to take subscriptions and collect money for the Charter Granted.

January 31., 1732-3. Ordered that the Secretary wait upon Mr. Salvador, Susso and Costa with the following message in writing:

Whereas, commissions were granted to the said persons to collect such money as should be contributed for establishing the colony of Georgia, in America, and to transmit the same to the Trustees, by them to be applied for the purposes in their charter mentioned; and the Trustees being informed that certain expectations have from thence been raised, contrary to their intentions, which may be of ill consequence to their said designs; therefore, to obviate any difficulty that may attend the same, they desire

167

Wearied from their lengthy trip, there landed on the soil of Georgia: "Benjamin Sheftall; Perla Sheftall, his wife; Dr. Nunis; Mrs. Nunis, his mother; Daniel Nunis; Moses Nunis; Shem Noah, their servant; Isaac Nunis Henneriques; Mrs. Henneriques, his wife; Shem, their son; Raphael Bernal; Mrs. Bernal, his wife; David Olivera; Jacob Olivera; Mrs. Olivera, his wife; Isaac and David, their sons; Leah Olivera, their daughter; Aaron Depevia; Benjamin Gideon; Jacob Crosta; David Lopez and his wife; Mr. Veneral; Mr. Molena; David

the said persons will redeliver to Mr. Martyn, their Secretary, their said commissions.

February 7th., 1732-3. Secretary acquainted the Board that he had waited upon the above persons.

December, 1732. Ordered that the Secretary do wait upon Messrs. Lopez, Susso &c. with the following message in writing:

Whereas, a message dated January 31st., 1732-3 was sent for the redelivery of their commissions, with which they did not think proper to comply, and which, on the said refusal, were vacated by the Trustees; and Whereas, the Trustees are informed that by moneys raised by virtue of their commissions, which moneys ought to have been transmitted to the Trustees, certain Jews have been sent to Georgia, contrary to the intention of the Trustees, which may be of ill consequence to the colony; the Trustees do hereby require the said persons to immediately redeliver to Mr. Martyn, their Secretary, their said commissions, and to render an account in writing to the said Trustees of what moneys have been raised by virtue thereof, and if they refuse to comply with this demand, that then the Trustees will think themselves obliged not only to advertise the world of the demand and refusal of the said persons to deliver the commissions and accounts, and of the misapplication before mentioned, in order to prevent any further impositions on his Majesty's subjects, under pretence of an authority granted by these vacated commissions, but likewise to recover these commissions, and demand an account of the moneys collected, in such manner as their Council shall advise.

December 29th., 1732. Read a letter from Lopez in answer to the message and Secretary ordered to deliver the message.

The Trustees for establishing the Colony of Georgia in America

Moranda; Jacob Moranda; David Cohen and his wife; Isaac Cohen, their son; Abigail, their daughter; Hannah and Grace, their daughters; Abraham Minis and his wife, and Leah, their daughter, and Esther, their daughter; Simon Minis; Jacob Yowell and Abraham DeLyon."

Few fragments have come to us of the early Colonial life of these settlers. Of their trials and struggles we know little. We have evidence of their deep religious devotion, which manifested itself in the establishment of a common worshipping place. A copy of the "Safer Torah" had been brought from England in a "Hechal," and in a rude home on the shores of the New World, the Congregation Mickva Israel was founded.²

received a letter from said persons, in answer to a message sent for their commissions, which letter does not appear satisfactory to the said Trustees; they think themselves obliged not only to insist on the redelivery of their commissions, but as they cannot conceive but the settling of Jews in Georgia will be prejudicial to the colony, and as some have been sent without the knowledge of the Trustees, the Trustees do likewise require that the said persons, or whoever else may have been concerned in sending them over, to use their utmost endeavors that the said Jews be removed from the Colony of Georgia, as the best and only satisfaction they can give to the Trustees for such an indignity offered to gentlemen acting under his Majesty's charter.

January 19th. The Secretary acquainted the Trustees that he had called upon said persons, and delivered to the Board their commissions.

—White's "Historical Collections of Georgia," page 328.

²This is the list of settlers, in Hebrew, kept by Benjamin Sheftall, who came over with them, and translated by him for his sons Mordecai and Levi. The original is in the possession of the writer.

³The original "Hechal" remained in the possession of the Sheftall family until nine years ago. It was then tendered to the Congregation Mickva Israel, to be kept by it as a relic. The shortsightedness of latter-day "commercialism," however, refused the tender, and this memorial was then destroyed, to prevent its desecration.

David Lopez from the list of jews above arrived on a British Royal African Co. ship. He was a slave trader and slave owner, and so was his son David, Jr. David Lopez, Jr. used slaves to build the KKBE synagogue in Charleston, SC. Yet, Jews go on and on about "White supremacy".

David Lopez Jr.: Builder, Industrialist, and Defender of the Confederacy

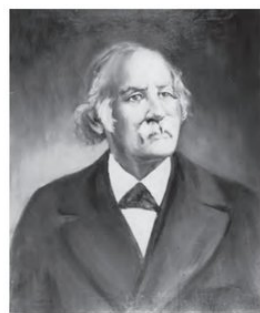


Figure 1: Portrait of David Lopez, Jr. (Courtesy Special Collections, College of Charleston Library)

David Lopez Jr. (1809–1884), a pillar of Charleston's Jewish community during the mid nineteenth century, was a prominent builder in an age when Jews had not yet ventured into the building trades. In addition to residences, commercial and public buildings, and even churches, Lopez's building credits include Institute Hall, where the Ordinance of Secession was signed in 1860. Lopez also served as South Carolina's general superintendent of state works during the "War Between the States," as he would have called it. His most noteworthy accomplishment from the perspective of Jewish history was the construction of Kahal Kadosh Beth Elohim (KKBE) in 1839–1841, the first synagogue built by a practicing Jew in the Americas. Throughout his adult life, Lopez lived and worked in the midst of a deeply divided Jewish community, where early reformers struggled against traditionalists to define what American Jewish identity should be. He too became engrossed within the conflict. His KKBE served as a stage on which the drama of the reformer-traditionalist clash took place. The life story of this extraordinary Jew, builder, and Confederate that thoroughly investigates the primary sources—separating fact from the accumulated myths in the handful of secondary sources that mention him—has yet to be written. His merchant (half) great-uncle, Aaron Lopez (1731–1782) of Newport, Rhode Island, has so far been the primary focus of this prolific family. David Jr.'s older sister, Sally Lopez (1806–1902), has received attention as the founder, in 1838, of the second Jewish Sunday School in America.¹ However, with the exception of his inornate tombstone, no monument honoring this Southern Jewish hero's accomplishments has been erected. David Jr.'s time for recognition has come.

Early Life

David Lopez Jr. was born on 16 January 1809, the tenth of twelve children. He hardly knew his father and namesake, who died in 1812 at the age of sixty-two (1750–1812), two years after David Jr.'s birth. He was raised by his mother, Priscilla Moses Lopez (1775–1866), his older siblings, and household slaves. At

age two, David Jr. was already a slaveholder in his own right. In his father's will he was "bequeath[ed] in Manner aforesaid My Negro Boy Named Mathew (the Child of Nancy) and also two Union Bank Shares...."² David Sr. was a past president of KKBE as well as founding president of Charleston's Hebrew Orphan Society.

We can assume that the Lopez family was religious, following the Sephardic traditions of their ancestors. In an interview by Barnett Elzas, Sally Lopez (ca. 1900) reminisced about another family, the Benjamins—specifically Philip and his famous son, Judah P. (1811–1884)—and noted they were not as strict as her family since they kept their store open on the Sabbath.³ These two families were on opposite sides of the first schism between reformers and traditionalists in America: the Lopezes belonged to the traditionalist faction of KKBE and the Benjamins to the Reformed Society of Israelites. However, this did not alienate individuals from each other. In 1825, not long after the reformers split from KKBE, David Jr.'s eldest brother Moses (1794–1849) provided financial assistance to the Benjamin family so that Judah could attend Yale College.⁴ Surely, David Jr. was acquainted with Judah, since they were only separated by two years, though direct documentation is lacking.



Figure 2: David Lopez's Seder Parashiyot ve-haftarat kol ha-shanah / Quinque Libri Mosis, published in Amsterdam ca. 1726. This chumash is in Hebrew with notes in Spanish (Courtesy Special Collections, College of Charleston Library)



Figure 3: Interior of the first KKBE Synagogue. Oil painting by Solomon N. Carvalho from 1838

(Courtesy KKBE Collection, Special Collections, College of Charleston Library)

Reconstruction After the Fire of 1838

While disastrous for Charleston, the conflagration of 28 April 1838 launched Lopez's career. Indeed, he became so busy that the following year he purchased a second enslaved carpenter, named George.¹⁸ Lopez's first projects included his own house on South Street and apartments at 18–20 Wentworth

David Lopez Jr.: Builder, Industrialist, and Defender of the Confederacy • 57

Street, which he co-owned with his (future) brother-in-law Isaac Moise (1800–1857).¹⁹ Lopez's house on South Street included a rare innovation for Charleston—indoor plumbing that provided hot and cold water to all three floors of the building.²⁰ We can also assume that Lopez built and repaired numerous other structures as the city recovered. However, his big break came when he obtained the contract for KKBE's second synagogue, his first architecturally significant project.



Figure 5: KKBE built by David Lopez, Jr. ca. 1840. It is, most likely, the first synagogue in the Americas physically built by a practicing Jew.

Photograph by the author.

Whether Lopez was personally approached about the synagogue project, heard about it by word-of-mouth, or simply read about it in newspaper advertisements is unclear.²¹ However, New York architect Cyrus L. Warner submitted the winning bid for a Greek Revival design, with Tappan & Noble, a local firm, assisting.²² The new synagogue was built on the same parcel as the first, reusing the old iron fence and gate on Hasell Street that survived the fire. It may seem perplexing to us that Greek Revival would be selected for the new synagogue's architecture, considering the historic origins of the style and the ancient conflict Judaism has had with Hellenistic culture (such as the Maccabean Revolt, 167–160 BCE). However, this was not at the forefront of the congregation's minds when Warner's proposal was approved. During the early nineteenth century, Greek Revival represented the democracy of the young American Republic, a sentiment Charleston's Jews shared. New government buildings, such as Philadelphia's Second Bank of the United States (built 1816), used this style. Greek Revival became the style of choice for new construction in the area affected by the fire. Greek Revival-style churches dot the landscape of Charleston's historic urban core.²³ Other American Greek Revival synagogues from the period include Baltimore's Lloyd Street Synagogue (built 1845) and New Orleans's Nefuzoth Yehuda (built 1857).

Signed on 25 September 1839, KKBE's contract with Lopez to build the sanctuary set a historical precedent: This was the first synagogue in the Americas erected by a practicing Jew (Figure 5).²⁴ The architectural history of KKBE has been studied and scrutinized in great detail.²⁵ What this analysis will add are specific nuances pertaining to Lopez, slavery, and special furnishings, such as the infamous organ. It has been assumed, and rightly so, that slaves were involved in the building of KKBE. Based on conjecture, one can

Next on the list 2 posts up is the Jewish Nunis (Nunes) family. From research, I discovered many slaves weren't documented or listed as indentured servants. Studies like this one found them through obscure names. Oh, "New Christians" means Jews. There was so much to highlight.

**“Surrender to a Slave Society:
The Adjustment of European Newcomers to Suriname”¹
Aviva Ben-Ur
Duke-University of North Carolina Jewish Studies seminar
Sunday, November 15, 2015**

Jews who settled in Georgia in 1733, establishing the first intentional Jewish community in North America, by all reports shared these attitudes.¹²⁰ No scholar, however, as heretofore noted that among the first shipload of Jews were a few who carried with them unfree people, identified in a family record book as “servants,” but bearing names that suggest otherwise. Sipra Nunis, elsewhere known as Zipporah Nunes Ribeiro, a refugee of the Inquisition, was accompanied by her “servt” named Shem Noah, a highly unusual name for a mainstream Jew of any background. Other servants who arrived with Jews in Savannah in the 1730s bore no family names, a telltale sign of enslavement. One “David” came from London in 1734 with Mrs. Delyon and her two daughters. Also bereft of a family name was “Abram,” who arrived as the servant of Mr. Dias, who is listed as a “gentleman” of London.¹²¹ While the Statutes of Georgia banned African slavery, indentured servants were freely admitted and heavily recruited. Wealthy New Christians in Portugal often owned slaves of African origin, and it is possible that the servants with Portuguese Jewish masters and mistresses in Georgia shared this profile and had been manumitted before arrival in Britain. Whether their status was that of slave or servant may not matter a great deal, considering that indentured servants in England were often treated as bonafide slaves, and subjected to what one historian refers to as “ritualized subjection,” including the bestowal of new names.¹²² Such erasure of previous ethno-religious identity and natal familial ties is, as Orlando Patterson has shown us, one of the markers of enslavement.¹²³

While the number of Jews and the extent of surviving records are too small to produce any scientific sample, it is safe to assume that Jews owned slaves in the same proportion as their agrarian or mercantile Christian counterparts. Benjamin Sheftall, among the pioneers who arrived in Savannah in 1733, wrote a will in 1765 in which he bequeathed his “negro” Betty, along with her two sons Jack and Ben, to various family members. The fact that he owned only 150 acres at the time helps to explain the small number of human possessions.¹²⁴ Moses Nunes of Savannah, in his will of 1785, bequeathed his land and much of his specie to three of his sons and one daughter, whom he conceived in concubinage with his “mulatta Rose.” His public recognition of paternity and release of both mother and children is extremely unusual among masters of all backgrounds.¹²⁵ But none of his behavior is a function of his ethno-religious background. Bertrand Korn’s conclusion that the Jews in the Old South (1789-1865) accepted slavery “as a natural aspect of...life” can be without reservation applied the colonial period as well.¹²⁶

A little more research into the Moses & Daniel Nunes (Nunes) Jews shows they were Scottish Rite Freemasons & helped FOUND the local charter. They were elected government officials, too. Since Freemason is an offshoot of Judaism, this must be the network used for slave trades.

Becoming Southern: the Jews of Savannah, Georgia, 1830-70
by Mark I. Greenberg (1990)

(40.) Despite my efforts, officials could not make available extant records from Savannah's Masonic lodge. Instead, announcements in local newspapers, street directories, and contemporary histories were used to assess Jewish involvement in the order. It is known that Moses and Daniel Nunes, two of Georgia's first settlers, helped found a local chapter with James Oglethorpe in 1734 and subsequently held elected office. Charleston native and one-time Savannah resident Emanuel De la Motta was a founder of the Supreme Council of the Scottish Rite. See Rubin, Third to None, 13, 64.

https://mickveisrael.org/wp-content/uploads/sites/149/2018/08/8-becoming_southern_1830-70.pdf
<http://archive.is/R5jdQ>

Next on the list of Jewish slave traders a few post back is Francis Salvador. He settled in 2 years before the American Revolution, but that doesn't matter. We saw he helped lead the British Royal African Company. The Jew Francis Salvador and owned 7,000 acres of slave land.

<https://www.jstor.org/stable/43057798>

SOME NOTES ON THE EARLY HISTORY OF THE
SHEFTALLS OF GEORGIA.

¹ EXTRACT FROM THE MINUTES OF THE TRUSTEES.

Palace Court. September 21st., 1732.

Commissions were desired by Thomas Frederick, Mr. Anthony da Costa, Francis Salvador and Alvara Lopez Suaso, to take subscriptions and collect money for the Charter Granted.

January 31., 1732-3. Ordered that the Secretary wait upon Mr. Salvador, Suaso and Costa with the following message in writing:

Whereas, commissions were granted to the said persons to collect such money as should be contributed for establishing the colony of Georgia, in America, and to transmit the same to the Trustees, by them to be applied for the purposes in their charter mentioned; and the Trustees being informed that certain expectations have from thence been raised, contrary to their intentions, which may be of ill consequence to their said designs; therefore, to obviate any difficulty that may attend the same, they desire

Francis Salvador

Francis Salvador (1747 – August 1, 1776) was a young English [?]plantation owner in the colony of South Carolina from the Sephardic Jewish community of London; in 1774 he was the first Jew to be elected to public office in the colonies when chosen for the Provincial Congress.

Francis Salvador acquired 7,000 acres (28 km²) in Ninety Six District, Carolina Colony, and emigrated intending to send for his wife, Sarah, and their four children as soon as he was able. Arriving in Charleston in December 1773, Salvador quickly joined the American cause. He became close friends with the rising leaders of the Revolution in the South, including Charles Cotesworth Pinckney, John Rutledge, William Henry Drayton, Henry Laurens, and Samuel Hammond.

Buying African slaves to work his land, In 1774 Salvador settled at Coroneka (commonly called Cornacre), joined for a while by his friend Richard A. Rapley, as neither wanted to live alone. They were both elected as delegates to South Carolina's Provincial Congress; Salvador was the first Jew elected to public office in the Thirteen Colonies in North America. He was re-elected to the second Provincial Congress in 1775, holding the post until his death.

Archived reference:
<http://archive.is/ozWkK>

Not only did the Jew Francis Salvador help run the British Royal African Company, his family traded slaves, too. The Jew Joseph Salvador was DIRECTOR of the British East India Company and worked with the de Costa family who helped run the Royal African Company in my last post.

Joseph Salvador

From Wikipedia, the free encyclopedia

JEWISH

Joseph Salvador (1716–1786) was a British businessman of London, perhaps most notable for being the **first and only Jew to serve as a director of the British East India Company**. He was descended from Portuguese Sephardic Jews who had escaped persecution during the Portuguese Inquisition and migrated to the Netherlands. From there they immigrated to London, England in the eighteenth century.

Salvador belonged to the Portuguese Sephardic Jewish synagogue in London, and was a leader in the affairs of this Portuguese-speaking community. He was a prominent businessman and financier. He lobbied for the 1753 Jew Bill to extend full citizenship and civil rights to Jews. In 1759 he was elected a Fellow of the Royal Society. When George III ascended the throne of England, Salvador headed the seven-man delegation that congratulated him on behalf of England's Jewish community.

Salvador was also a great patron; together with the DaCosta family, he sponsored transportation for 42 poor Jews to Georgia in 1733. These colonists lay the groundwork for what was to become the Jewish communities of the city of Savannah and Charleston, South Carolina. Many migrated from Savannah to Charleston after the Spanish attacked Georgia, as they feared getting caught in another Inquisition. From the 1730s, Charleston became the preferred destination for Sephardic Jews in the South.

Salvador and the DaCosta family bought hundreds of thousands of acres in Ninety-Six District in the colony of South Carolina in the 1730s. He was eventually financially ruined after the great earthquake that destroyed Lisbon in 1755, as he had invested considerably in property in that city.

Joseph's nephew was Francis Salvador, who emigrated to South Carolina in 1773, buying 7,000 acres in Ninety-Six District. He joined the American Patriot cause and in 1774 was elected to the Provincial Congress, the first Jew to be elected to public office in the Thirteen Colonies (and future United States.)

https://en.wikipedia.org/wiki/Joseph_Salvador

<http://archive.is/PucNX>

And here we tie back to Brown University. Isaac Da Costa was a member of the family who helped run the British Royal African Company with Francis Salvador and Alvara Lopez Suaos. Isaac de Costa was a RABBI and the treasurer of the local MASONIC lodge.

Remember these people have always been pushing others around with their money they accumulated through the most disreputable means like the slave trades they dominated and controlled. That's called Jewish Supremacy.

THE JEWS IN AMERICA

Four Centuries of an Uneasy Encounter:
A History

Arthur Hertzberg

THE JEWS IN AMERICA

dlers and as petty traders in competition with the local retailers. These tensions made Amsterdam's rich Jews nervous. They reflected this discomfort in their letter to the West India Company: "through lack of opportunity all cannot remain here to live." They were far too nervous to want their twenty-three wandering compatriots back. It was better that these refugees from Recife remain in a distant colony.

American Jewish history thus began with no ringing debates about religious freedom or about the rights of individuals. The twenty-three remained in New Amsterdam, and began the first avowed Jewish community in North America, because money talked. The Dutch West India Company needed the Jews, even as many restrictions against Jewish trade persisted in Amsterdam itself, and religious prejudices based on Calvinism remained strong there. On the frontier in the New World, the company was much more open and obliging—and yet there was continuing struggle in the colony about the rights of Jews and especially about the open practice of Judaism.

II

The five wealthy merchants who arrived in New Amsterdam in 1655 belonged to the international network of Jewish men of affairs who descended from the "aristocratic" Jews of Spain and Portugal, the Sephardim. They carried a big stick; they could threaten to move elsewhere, taking their money and commerce with them. As befitted their power and station, these five families immediately demanded the right to own houses in New Amsterdam. David Ferrara and Salvador Dandrada fought this issue out with the local authorities. It took them only a few months to win, but they never exercised this right. They had come to New Amsterdam to try out the place as a base for large commercial enterprises, and they would not commit themselves to remain until they saw the possibility of success. Even after winning the quarrel over owning houses, these Jews were still harassed with a minor, troubling restriction; they were denied the right to employ Christian servants. This annoyance reflected a larger policy. Having been forced to accept Jews in New Amsterdam, Peter Stuyvesant continued to try to hem them in with all the restrictions that still existed on the books in Amsterdam. In Amsterdam, Jews could engage in large enterprises, in wholesale commerce

So far, we found a Jew was the 1st slave trader in Spain, Jews founded the 1st town in North America & brought the 1st slaves, Jews financed Dutch West Indies & Congo, and dominated British, Portugal, & Spain's slave trades. And so many more haven't even been discussed yet.

Henry M. Hyams (March 4, 1806 - June 25, 1875) was an American lawyer, planter and Democratic politician. He served as the 7th Lieutenant Governor of Louisiana from 1862 to 1864 under Governor Thomas Overton Moore during the American Civil War, when Louisiana joined the Confederate States of America. He was an advocate of slavery in the United States.^[1]

Save / Feedback

Early life

Henry M. Hyams was born on March 4, 1806 in Charleston, South Carolina.^[1] His cousin was Judah P. Benjamin (1811–1884).^{[2] [3] [4] [5]}

Career

Hyams worked for the Canal Bank in Donaldsonville, Louisiana.^[6] He was admitted to the Louisiana bar in 1830, and he joined the law firm Dunbar and Elgee in Alexandria, Louisiana, becoming one of the first Jews living in Alexandria.^[5] He also operated a plantation.^[5]

Hyams moved to New Orleans, Louisiana in 1853,^[6] where he practised the law.^{[1] [5]} He then served as a clerk of the District Court of Natchitoches Parish, Louisiana. He was elected to the Louisiana State Senate as a Democrat in 1855.^[1] He then served as the Lieutenant Governor of Louisiana from 1862 to 1864.^{[2] [3] [4] [7] [8] [9]}

Hyams supported slavery.^[1] Indeed, as early as the 1830s, he joined a vigilante to defend the institution of slavery.^[1]

Personal life and death

Hyams was an observant Jew.^[7] He married Laurel Matilda Smith and had thirteen children.

Hyams died on June 25, 1875 in New Orleans, Louisiana. His funeral was held by Rabbi James Koppel Gutheim, and he was buried in Lafayette Cemetery in New Orleans.^[10] His obituary in The Times-Picayune described him as "a standard-bearer of the ancient regime."^[6]

Jews have always been notorious for changing their names and identity. In literature about slavery, they're obscured by terms like "New Christians", "conversos", "cryptos", and "Marranos". Even in modern history, Jews operated in the name of Anglos & set the world against them.



[Harry Oppenheimer](#) was the chairman of [Anglo American Corporation](#) for 25 years and [chairman of De Beers Consolidated Mines](#) for 27 years until he retired from those positions in 1982 and 1984 respectively. His son [Nicky Oppenheimer](#) became Deputy Chairman of Anglo in 1983 and Chairman of De Beers in 1998. His daughter Mary

ANC message of condolences on the death of Harry Oppenheimer

20 August 2008

It was with a grave sense of loss that the African National Congress received news of the passing away of one of this country's outstanding businessmen, Mr Harry Oppenheimer at the weekend.

We join the rest of South Africa in mourning the passing away of this renowned citizen of our country, and send our most heartfelt condolences to the Oppenheimer family, friends, the Anglo American Company and the entire business community.

We offer them our support during this sad moment and hope they will garner enough strength to see them through this difficult period. We wish to acknowledge the contribution Mr Oppenheimer made in building the economy of our country, as well as the role he and his company played in creating employment for hundreds of thousands of South Africans as well as citizens of our neighbouring countries. As we mourn his passing away, we encourage his colleagues in business to take over where he left off and continue with his good work such as generous contribution to charity organisations. We wish them the strength and courage to take the company from strength to strength so that it continues to play a key role in our country's economic development.

Issued by Nat Serache
Media Liaison Officer

Diamonds, Gold & other natural resources were main reasons behind much of colonisation of Africa. Especially in South Africa, the discovery of gold & diamonds led to British-Boer Wars, after which Anglo [Jewish](#) companies like De Beers made huge profits & helped the ANC



The De Beers Group of Companies has a leading role in the [diamond](#) exploration, diamond mining, diamond retail, [diamond](#) trading and industrial diamond manufacturing sectors. The company is currently active in every category of diamond mining: open-pit, underground, large-scale alluvial, coastal and deep sea.^[1] The company operates in 26 countries and mining takes place in Botswana, Namibia, South Africa and Canada. De Beers currently sells approximately 35% of the world's rough diamond production through its distribution subsidiary, DTC.^[2]

The company was founded in 1888 by British businessman [Cecil Rhodes](#), who was financed by the South African diamond magnate [Alfred Beit](#) and the London-based [N M Rothschild & Sons](#) bank.^[4] In 1926, [Ernest Oppenheimer](#), a German immigrant to Britain who had earlier founded mining giant [Anglo American plc](#) with American financier [J.P. Morgan](#),^[5] was elected to the board of De Beers.^[6] He

ANGLOS MY ASS!

THOSE ARE JEWS!

Since the last to posts were related to Congo, let's talk about who controls Congo today and enslaves little children. Why, it's Dan Gertler, a billionaire Israeli Jew! But somehow they've been able to twist their own crimes against humanity as the doings of the European race.





Dan Gertler

Age: 39

Net Worth: \$1.2 billion

Loss: \$1 billion since 2013

Dan Gertler took his family's fortune (made from diamond minning) and invested it in minning assests in the Democratic Republic of Congo. While in his 20s, he became friend of Joseph Kabila, who then ran the military and is now the DRC's President.



Take Larry David, for example. Why is he so special that he gets to keep his Hollywood status and receives absolutely no backlash being a descendant of slave traders? I mean, 44 MILLION non-jewish civilians died in WWII, and you don't see their race receiving special privileges



Larry David discovers he had slave-owning Confederate ancestors in Alabama

Updated on Oct 04, 2017 at 09:00 AM CDT

Larry David will be on the season premier of "Finding Your Roots" on PBS.
(*The Associated Press*)

By Ike Morgan | imorgan@al.com 

"Curb Your Enthusiasm" actor/comedian Larry David said he was taken aback by discovering ancestors who owned slaves in antebellum Alabama, [according to a story by USA Today](#).

Henry Louis Gates Jr. -- the Harvard professor and host of PBS' "Finding Your Roots" -- said he's been trying to get David on his show for years, and he'll finally appear on tonight's season premier. The show traces the ancestral roots of celebrities.

Those roots had more than one interesting surprise for David.

"I was shocked. I was completely blown away." - Larry David receives surprising news about his ancestry on the season premiere of [#FindingYourRoots](#) on 10/03 @ 8/7c on [@PBS](#) ! Read more via [@USATODAY](#) : <https://t.co/WUaSg3iP6H>

-- Henry Louis Gates Jr (@HenryLouisGates) [September 27, 2017](#)

<http://archive.is/AycZJ>

Larry David and Bernie Sanders are both Jewish. Leading to the fact that Jews dominated slave ownership\trading, NOT White people.

The Triangle Trade was Jewish. "Dutch" West India Company Jews who ran the slave trade and plantations in Brazil perfected rum (ref: <https://forward.com/.../380.../the-secret-jewish-history-of-rum/>). Fleeing to New Amsterdam (New York) and eventually to Rhode Island, they worked with Jewish slave TRADERS of Barbados, which was started under Oliver Cromwell after overtaking England and lifting the ban on Jews mid-1600s. They BOUGHT slaves with rum (ref. "Rum and the African Slave Trade - The Currency of New England". This doc has a glaring mistake. Rum was not created by Celts in Barbados. Irish\Welsh\Brits were slaves, too, shipped to America. In fact, more White slaves were shipped here than African slaves).



INDIEWIRE.COM

'Finding Your Roots': Larry David and Bernie Sanders Are Related, and More Shocking Revelations From PBS' Ancestry...

Larry David Wil Wheaton Amy Sanders Beto O'Rourke What do these people have in common? They're all jewish, and they're all descended from slave traders.

THE TIMES OF ISRAEL5 Jewish things to know about Beto O'Rourke, as he joins 2020...

5 Jewish things to know about Beto O'Rourke, as he joins 2020 race

Former Texas congressman once alluded to having **Jewish roots**, voted against funding for Iron Dome, urges the US not make the same mistake it did turning away Jewish refugees

By JOSEFIN DOLSTEN15 March 2019, 3:38 am | 10

354 shares



Amy Sanders, the billionaire Jewess that Beto O'Rourke married, is daughter of billionaire jew and real estate developer William Sanders. Take your pick to find the slave trader. No matter which one you pick it will be a Jew.

Do you think Bernie Sanders cares about Black people? Why hasn't there been any criticism of his slave driving ancestors? Jews are far more privileged than any other people on the planet. They ran White & Black slave trades, and nobody calls them out

Only 388,000 Africans were shipped to North America, but somehow there were 393,967 slave owners in 1860. Even with the birth rate, that seems impossible. Would this be to make Jewish involvement seem minuscule since that's an exaggerate number of slave owners?

There were 3,834,000 more African slaves in 1860 through birth in just 90 years? It grew from 462,000 slaves to 4,000,000 in 90 years through birth? HIGHLY unlikely! I smell a rat. Who came up with these figures?

Well I'm going to end this thread here as the images I have for the previous couple posts and further 8 to 10 posts are corrupted & won't upload or open. This is as faithful to 45th Division's work as I can get right now. This needed to be done & shared. Share this thread.

I plan to do some of 45th Division's other threads as well but that all depends how long my account stays up before I am banned. He is the most knowledgeable person on earth when it comes to the slave

trades, he has spent years researching & deserves all the credit.

Thank you to brother 45th Division for your tireless and exhaustive research into the subject of the jewish slave trades. Hopefully your work & this thread will spur many more to pick up the mantle & do research of their own & carry on the effort to tell the actual history.

I want to thank everyone who spends the time to read through all of this information & takes the time to go to the source material, educate themselves & others. Whites have taken the blame for slavery & it was not us who took part, in fact it was Whites who ended it.

Do not let your friends & families carry on guilt for horrific crimes that your people never took part in. Again I ask that you share this information, save it, archive it, print it out and give all credit to 45th Division who did all this research. God bless.